Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

(1) Sura 2.30–37

30. Behold, your Lord said to the angels: ‘I will create a vicegerent on earth.’ They said: ‘Will You place there one who will make mischief there and shed blood?- whilst we celebrate your praises and glorify your holy (name)?’ He said: ‘I know what you do not know.’ 31. And He taught Adam the nature of all things; then He placed them before the angels, and said: ‘Tell me the nature of these if you are right.’ 32. They said: ‘Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.’ 33. He said: ‘Adam! Tell them their natures.’ When he had told them, Allah said: ‘Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?’ 34. And behold, We said to the angels: ‘Bow down to Adam’. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: ‘Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.’ 36. Then Satan made them slip from there, and got them out of what they had been in. We said: ‘Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.’ 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

(2) Sura 93

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is He displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

(3) Sura 108

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and**	
1(a)	**briefly describe the main theme(s) in each passage** **Sura 2.30–37** **The main themes are**: God as Creator; His relationship and care of His prophets; God giving knowledge and status to whom He wishes. **Candidates will develop these themes in their own way**, e.g., • saying God created Adam, as well as everything else (angels, etc.), and granted him a high position, which suggests God values humans above angels. • God gives knowledge to who He wants and He gives the special status of prophethood to whom he wishes. • When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam His representative on earth, in other words God looks after His prophets. **Sura 93** **The main themes are**, God as companion; He helps His prophets, in this case the Prophet Muhammad (pbuh); teaches being grateful to God. **Candidates will develop these themes in their own way**, e.g., • It is God who helps in need so when distressed, Muslims should turn to Him. • This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence; gives message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them. **Sura 108** **The main themes are:** God's mercy; God's generosity; His relationship with the Prophet Muhammad (pbuh). **Candidates will develop these themes in their own way, e.g.,** • saying in His mercy, God granted the Prophet (pbuh) success, and because of this the Prophet (pbuh) and all Muslims should continue to worship God even in times of difficulty. • God remains near to His prophets. It was also revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. Themes may be the same for some suras, but they will be expressed differently. A reference to the background of the sura can help distinguish one sura from another but should not be the main body of the answer. Answers must be qualified to get higher marks – candidates must expand on them.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Sura 2.30–37** The importance is that Adam was the first prophet of God, who was made His representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. God showed Adam's importance by making the angels bow to him, and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. It also shows God's care and direct relationship with every individual. **Sura 93** These themes tell humans to not worry when others oppose or hurt you; God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing; they should not constantly want more than what they have. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves and they should make people aware of the ways in which God helps them. **Sura 108** The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should try to remain steadfast despite the difficulties or mockeries that they face.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the events of the first revelation received by the Prophet Muhammad (pbuh) and how he was reassured afterwards.** **Use the AO1 Mark Grid** Candidates should include some of the following points. All other relevant points must be credited. The Prophet (pbuh) had increased the time he spent in solitude in the cave of Hira. When he was 40 the revelation came to him, during the month of Ramadan: The angel Jibril came to him and instructed him to read, *iqra*, and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it any more') He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel squeezed him, released him then recited the first few verses of Sura Alaq (96.1–5): "Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know." The Prophet (pbuh) came out of the cave and saw the angel on the horizon. The Angel told him, "You are the Messenger of Allah and I am Jibril." He was confused and shaken and he ran home and asked his wife to cover him. She consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa bin Nawfal, who confirmed his prophethood.	**10**
2(b)	**What can Muslims today learn from the first revelation about the importance of reading and understanding the Qur'an?** Candidates could say that the first word, *Iqra*, is a command to read or learn. The Qur'an is the final revelation from God, and in it contains the guidance for humankind for all time. It is an opportunity for Muslims to know what it is that God wants from them so they can act on what will be pleasing to God. For this it would be important to learn the meaning of the Qur'an although there is also reward in reading it without knowing the meaning. Reading it with understanding could lead a person so have a deeper connection with God.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**The Prophet (pbuh) went to spread Islam in Ta'if. Write about the background and details of this event.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. The Prophet (pbuh) had been preaching to the people of Makka for ten years and they had faced many hardships. The number of Muslims was relatively small and his greatest supporters Khadija and Abu Talib had passed away. He looked out of Makka to preach his message. He went to Ta'if with Zayd bin Haritha as he thought people there would be favourable to his message but they were hostile towards him. He stayed several days there delivering the message to the people, but he was abused and jeered, eventually they were chased out by being pelted with stones till blood flowed down the Prophet's legs. Zayd was injured too. They took refuge in an orchard a few miles away; seeing his condition, 'Utbah and Shaybah sent their servant with a tray of grapes; their servant saw true prophethood in him. Jibril later appeared with another angel and asked the Prophet (pbuh) for permission to bury the city; the Prophet (pbuh) refused and instead prayed for believers to be born from their progeny. Further development, such as the name of the tribe in Ta'if, the conversation with the servant Addas, and Jibril and the Angel of the Mountain, details of the incident in which some jinn came to the Prophet (pbuh) and accepted Islam, as well as the Prophet (pbuh) gaining protection from Mut'im ibn Adi, are all important developments that will take the answer to a higher level.	**10**
3(b)	**Giving examples, show how Muslims can practise forgiveness in their lives.** Candidates should be able to draw examples from their own lives, or from current affairs, to show how forgiveness can be practically applied. Relevant answers should be credited with better answers being able to show a sense of the importance of forgiveness in those situations.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**The Battle of the Trench (Khandaq) was fought in 627. Give an account of the main events that took place.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. Banu Nadir had broken their treaty agreements and planned to kill the Prophet (pbuh). They planned an attack with the Makkans and other Arab tribes, and gathered an army of 10 000. The Muslims gathered 3000 men, so were outnumbered. Salman al-Farsi suggested the Muslims dig trenches to keep the army out of Madina, wide enough and deep enough not to be crossed. Many miracles were also witnessed by the Muslims, including feeding a large number of people with one sheep. The hypocrites in Madina withdrew their support, making excuses. Banu Qurayza did not initially want to break their agreements with the Prophet (pbuh), but later were convinced to help the Quraysh. The Quraysh tried to cross the trench; a couple of riders managed to cross a part that was narrower; 'Ali fought them off. The siege ran into weeks. The Prophet (pbuh) used strategic skills to create mistrust between the alliances, sending Nuaym bin Mas'ud to sow seeds of mistrust between the allies. The Makkans eventually gave up after a storm for three days which prevented them from lighting fires, cooking food and keeping warm; Banu Qurayza were punished for their treachery by their own laws.	**10**
4(b)	**What can Muslims learn from this event about taking advice from others?** Even if you are in a position of authority or power, you should not think that you cannot take advice from others. There will often be people who know more than you, or have more experience or wisdom about a subject. Therefore when you are in need, or have a dilemma, it is good to ask others who know, as the Prophet (pbuh) would also consult and take advice from his companions. It is not necessary to always follow the advice, but people should be open to receiving it.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of the life of the Prophet's Companion Abu Bakr, during the Prophet's lifetime.** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. Abu Bakr was the Prophet's childhood friend, and the first to accept Islam. He was a staunch supporter of the Prophet (pbuh), and was open about practising Islam. His original name was Abdul Ka'ba, and was later given the name Abu Bakr due to his fondness of camels. He was a cloth merchant and quite wealthy. Before Islam, he did not worship other gods nor did he drink wine as was customary for those of his status. He was honest in trade and used his wealth to help others. When the revelation came, the Prophet (pbuh) went to see Abu Bakr who became Muslim straight away. Later the Prophet (pbuh) would say "Whenever I offered Islam to any one, he always showed some reluctance and hesitation and tried to enter into an argument. Abu Bakr was the only person who accepted Islam without any reluctance or hesitation, and without any argument." After conversion, he would buy slaves and set them free. He guided important Companions to accept Islam. He defended the Prophet (pbuh) from persecutions and was persecuted himself. At one point he set off for Abyssinia but returned when his friend offered him protection. He did not hesitate to believe the Prophet (pbuh) when he told the people about his night journey and ascension, which was when Abu Bakr was given the title 'Siddiq'. He was the Prophet's companion during the migration to Madina, and the Qur'an mentions him as one of two in the cave, in reference to this journey. He gave his daughter in marriage to the Prophet (pbuh). He participated in all the major battles and gave his wealth at the Battle of Tabuk. Abu Bakr led 300 Muslims to the pilgrimage in Mecca and led prayers during the Prophet's illness. When the Prophet passed away many companions refused to believe it, and it was Abu Bakr who came to address them telling them that the Prophet (pbuh) had passed away but God was alive and will never die. He was elected as caliph soon after this.	**10**
5(b)	**Abu Bakr used his wealth to help others. How can Muslims follow his example today?** Candidates can use various examples to show how they can help others with their wealth. Some could be, paying for a water well for those who do not have access to water, donating money to someone needing medicine/hospital treatment, giving money to look after orphans. Relevant answers should be credited and better answers will be able to say why it would be beneficial to use their wealth for that reason.	**4**

© UCLES 2020

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

© UCLES 2020

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

(1) Sura 6.101–103
101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! There is no God but He, the Creator of all things: then worship Him: and He has the power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

(2) Sura 41.37
37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.

(3) Sura 112
1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and**	
1(a)	**briefly describe the main theme(s) in each passage** **Sura 6.101–103** **The main themes** are God's power; His knowledge of everything; that people should turn to God and worship Him. **Candidates will develop these themes in their own way**, e.g., • He is the only one to control the heavens and the earth. Everything originates with Him. • Although humans cannot understand Him, He understands everything in creation. • He is the One who has the power to help humans, and He hears and sees all that they do, therefore they should worship Him and pray to Him to reward their actions. **Sura 41.37** **The main themes are**: God as Creator; God's signs; *Tawhid*/Lord of mankind **Candidates will develop these themes in their own way**, e.g., • saying God creates and controls everything, in this verse specifically: the sun and the moon. • The order and cycle of the sun and the moon are God's signs for humankind. • They are signs of His power so only He should be worshipped; no-one is equal to Him. • It is a negation of paganism - the sun and moon are not to be worshipped. **Sura 112** **The main themes are**: God as one: *tawhid*; God being eternal; God being unique. **Candidates will develop these themes in their own way**, e.g., • by saying this is the main sura specifically revealed to describe *tawhid*. It describes how God is the only one deity and that He does not have a beginning nor end. • God is unlike anyone or anything in creation. • He has no partners or family, does not have anyone to share His authority nor any children. Themes may be the same for some suras, but they will be expressed differently highlighting the specific or unique aspect discussed in a particular passage. A reference to the background of the sura can help distinguish one sura from another but should not be the main body of the answer. Answers have to be qualified to get higher marks – candidates have to expand on the themes.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Sura 6.101–103** These teachings emphasise the importance of *tawhid* for Muslims and his uniqueness. Humankind is asked to worship Him as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, etc to fulfil their obligation to Him, and turn to Him only. He also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their Creator as He is the ultimate authority over their affairs. **Sura 41.37** The importance of these verses is to strengthen belief by showing that created things are not permanent. The prophets have asked God for guidance and so Muslims should take this guidance too. They should realise they need to look to one God for their answers, rather than looking to created things for guidance, and also ponder on His signs. **Sura 112** The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using three passages you have studied from the syllabus, write about God's relationship with His created world.** There are five passages from which they can choose: 1, 2.21–22, 96.1–5, 99, and 114. Candidates should write about the relationship between God and His creation showing how the relationship is brought out specifically in that passage and what particular aspect of relationship is discussed. The passages allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him and doing what He has asked, which can be done in different ways. **Sura 1,** talks about humankind being created to worship God and that can be done in many ways: praying, following the sunnah, making dua etc. • It emphasises that He is the creator and controller of all that is in the heavens and the earth, and that He will judge over humankind. They should keep this in mind when they do anything. • In return they should ask Him for help to remain guided. Asking for help is important which is why this is used as a prayer. • It also shows that perfect guidance is provided by God, humans should seek it and follow it. **Sura 2.21–22**, this passage shows that God provides sustenance for His creation. He gives so that they can have shelter, food and drink. • They should therefore look after their environment and protect the things that God has provided for them. • God wants humans to acknowledge that He is the one who provides them with this, and not anyone else, and so they should not seek to praise others for what they have been given by God. • Humans should also show humbleness to God as the real provider. **Sura 96.1–5,** this shows the link between humankind and God by emphasising the creation of humans, that He is their creator and no one else. • He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it. • While highlighting the teacher-student relationship, candidates can talk about how God has made provisions for fulfilling the intellectual needs of humans in addition to their physical and emotional needs. **Sura 99,** this shows that God is not only the creator of everything, but He can also destroy His creation with ease. This passage talks about God's power as the Destroyer, the vulnerability of humans and their surroundings as well as God's power of judgement. • That could be related to fact that those who followed God and His Messenger (pbuh), fulfilled their obligations and will be rewarded, while those who disobeyed will be condemned to Hell by God. • Humans have a responsibility for their actions, so although God provides for humans, they must do good to show God that they are grateful and not be forgetful of their accountability.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Sura 114**, this passage warns humans that there are those looking to lead them astray by trying to influence their actions. • God wants humans to know that only He is the Lord, King and God over all humankind and so everyone should turn to Him for help in difficult times, and that protection comes from Him. **Candidates do not have to quote the verse they are writing about, a reference to it is enough.**	
2(b)	**How might teachings from these passages encourage people to take care of their environment?** Some of the passages describe how God has made various things for the benefit of humans – the earth, the rain/water, food and drink, and that the earth will have a voice to say what humans have done whilst living on it. This will be their good deeds and bad deeds, but also how they have looked after all these provisions. Humans are therefore not just encouraged to pray and fast and worship God, but also to do good actions, including those relating to looking after the soil from which their crops grow, the water which helps them grow, etc. Candidates can give other points but should make reference to what is mentioned in some of the suras that suggests humans should care for the environment.	

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the main events of the Prophet's preaching up until the public declaration on Mount Safa.** After the Prophet (pbuh) received his first revelation, he told his wife Khadija, and later her cousin Waraqa bin Nawfal, about the event. Khadija was the first to accept the message. After verses from sura Mudaththir were revealed to him, the revelation came frequently and regularly. The main message at this point was to reject idols and believe in one God. For three years the Prophet (pbuh) taught and practised in secret. The first converts were those who were close to him in his household, such as Khadija, Zayd bin Harith and 'Ali ibn Abi Talib. After this Abu Bakr, the Prophet's close friend, converted and many prominent companions became Muslim through him. The Prophet (pbuh) would meet and teach these new converts in secret, from the revelations he was continuing to receive. The Muslims prayed twice a day and would retreat to the mountains to do so. After there were more than 40 or so converts it could not be kept a secret anymore. He called his own clan to dinner; Abu Lahab rejected the message while Abu Talib promised protection. Then sura 26:214 was revealed to preach the message openly so the Prophet (pbuh) called the people of Makka to the mount of Safa and told them about the new faith and believing in one God. His message was rejected. After this, persecutions started on the early converts but Makkans continued to convert to Islam. Answers should focus on the Prophet's deliverance of the message, and not the events of the revelation itself or the persecution of the Prophet (pbuh) and his followers, though some brief mention in the right context is fine.	
3(b)	**What do the Prophet's struggles in these early years teach Muslims about dealing with their own difficulties?** The Prophet (pbuh) was not able to preach his message openly, and even when he did, he was rejected and treated badly. Some lessons could be that Muslims should realise that they should stick to what they believe in even if they are finding it hard to do so - especially if they believe what they are doing is good and is what God asks of them. For example, colleagues may not want a Muslim to pray openly or wear *hijab*, but they should try their best to stick to it and keep their belief strong. They could also learn that there are times when they do not have to tell people what they are doing, especially if they fear they will come to harm, and so it is acceptable for them to do their good actions in secret. An example could be when moving to new a country a person can keep their faith hidden to avoid persecution. Other relevant answers should be credited.	

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the main events of the Battle of Mu'ta and the Battle of Hunain.** **Mu'ta:** This was the fiercest battle during the Prophet's lifetime, fought in 629 (8AH). The Prophet (pbuh) had sent Al-Harith bin 'Umair al-Azdi carrying a letter to the ruler of Basra, inviting him to Islam. He was intercepted and killed by the governor of al-Balqa'. The Prophet (pbuh) had to act over this killing, and so mobilised an army of 3000 men; people near the scene of Al-Harith's murder would be invited to Islam and if they accepted no battle would ensue. Zaid bin Haritha was to lead the army, Ja'far bin Abi Talib would replace him, and 'Abdullah bin Rawaha would replace Ja'far if he fell. Heraclius sent 100 000 troops with another 100 000 from tribes allied to the Byzantines. The two armies fought relentlessly. Zaid was martyred and so Ja'far took his place. He had his right arm cut off, then his left, and eventually he too was martyred. 'Abdullah then took his place and fought until he was martyred. Khalid bin Walid stepped up to take leadership and showed his skills as a strategist; the Muslims from the back were asked to come to the front to give the impression of reinforcements, then they gradually retreated to save lives. The Byzantines, thinking they had to fight a renewed army did not come forward again, which allowed the battle to end. **Hunain:** The sects of Hawazin and Thaqif did not want to submit to Islam so they decided to fight against the Muslims. The Prophet (pbuh) marched to meet them with 12 000 men. The enemy were already waiting for the Muslim army, hiding and waiting to hurl stones and arrows at them. When this happened, the enemy attack became fierce and the Muslims started to retreat. The Prophet (pbuh) called out: 'Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah.' Eventually the Prophet's troops returned and they went on to defeat the army. Because the enemy's leader Malik bin 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in Sura Tawba, v25–26.	
4(b)	**From these battles, what can be learnt about good leadership skills?** Candidates could say that good leaders should be determined and not want to give up, especially when they are fighting for a cause they believe in. They should not give all the responsibility to others but should take as much responsibility as they can themselves. They could also say that good leaders should have strategic skills that would allow them to change tactics in order to win a battle and that it can be important to save lives rather than carry on fighting. It is also important to stay calm in the face of adversity.	

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the life of the Prophet's wife Aisha during the lifetime of the Prophet (pbuh).** She was the daughter of the Prophet's close companion, Abu Bakr; she was married to the Prophet (pbuh) in Madina at a young age and became his third wife. She was married to the Prophet (pbuh) for nine years. She was known for her intelligence and sharp memory. Whilst she was living with the Prophet (pbuh) she learnt a lot from him about revelations and the law, and later went on to teach Islam and became a narrator of hadith. She initially stayed with Sawda after migration, while her living quarters were built next to the mosque. She was involved in many important events in the life of the Prophet, and Qur'an verses were revealed to the Prophet (pbuh) about her in relation to the event of the necklace (Nur:11–19). They relate to the incident where she was accompanying the Prophet (pbuh) on an expedition to Banu Mustaliq. The caravan had stopped on the return journey and she had dropped her necklace whilst she had gone to relieve herself, and so went to look for it. The caravan left without her and so she fell asleep while hoping for a search party to come and get her. Safwan As-Salami found her and took her on his camel back to Madina. The hypocrites used this as a way to slander Aisha which caused her great distress. The verses were revealed to prove her innocence. She, at times, felt jealousy to the Prophet's other wives. She did not like that the Prophet (pbuh) showed so much love towards his first wife Khadija. She also did not like it when the Prophet (pbuh) stayed longer with his wife Zaynab on account of her having honey that he (pbuh) liked. She was considered to be the Prophet's favourite wife. He used to call her Humayra. The Prophet (pbuh) chose her house to rest in during his final illness and he passed away whilst he was with her.	
5(b)	**From the example of Aisha, what lessons can be learnt about education in Islam?** Some lessons could be that it shows that education is important for men and for women, and that men can learn from women and vice versa, as long as they keep proper etiquette as Aisha would have. It also tells us that knowledge should be taken from authentic and reliable sources – Aisha took her knowledge from the Prophet (pbuh) and people took their knowledge from Aisha because of her accuracy and reliability. Other relevant answers should be credited.	

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
	You must answer <u>Question 1</u>, <u>Question 2</u>, and <u>two</u> other Questions.	
1	**Choose any two of the following Hadiths, and:** **Hadith # 2** None of you believes until he wants for his brother what he wants for himself. **Hadith # 6** Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. **Hadith # 11** 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. **Hadith # 15** God will not show mercy to him who does not show mercy to others.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;**	**4**
1(a)(i)	The teaching of this Hadith is to treat others with the kindness and concern you would like them to treat you with. The Prophet (pbuh) has stressed there should be brotherhood between believers and has encouraged Muslims to treat each other with kindness, as this creates goodwill in the community and brotherhood between Muslims. In *Sura Hujurat*, 49:10 the bond of brotherhood has been established by God Himself, '*Believers are but a single brotherhood*.'	
1(a)(ii)	In the given Hadith the Prophet (pbuh) has made it clear that removing, or wanting to remove, evil from society to improve the moral wellbeing of fellow Muslims and society at large is an essential characteristic of a Muslim's faith. When a Muslim witnesses an evil being committed it becomes obligatory on him to change or correct it. This is the important teaching of the Hadith. The obligation, however, is on those who have the ability to bring about the change and if the corrective action will lead to more tribulation the instruction is to condemn it in one's heart or to distance yourself from it.	
1(a)(iii)	In this Hadith the Prophet (pbuh) has promised a great reward to those who take on the responsibility of caring for orphans. In this Hadith Muslims are told that caring for orphans is the responsibility of the entire *ummah* and it is binding upon them to treat them with kindness and to protect their interest for which they will be rewarded by God and will find themselves close to the Prophet (pbuh) in paradise.	
1(a)(iv)	From the beginning of time God has shown mercy towards His creation. Bearing this in mind the teaching of this Hadith is for Muslims to develop the traits of kindness and mercy in themselves. They are asked in this Hadith to show compassion to others if they wish for God's mercy for themselves in this world and the next. The rights of fellow Muslims are stressed upon by both God and the Prophet (pbuh) and one's treatment by God depends on how he/she treats others.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action?**	**4**
1(b)(i)	The teaching of this Hadith can be put into practice by responding to the needs of others and by desiring for others what one wants for oneself, not just in terms of material benefits but in all areas of life e.g. health, happiness etc. The Hadith can be acted upon by Muslim states responding to the needs of refugees from war torn countries and by individual Muslims raising funds for them or giving their *zakat* towards their rehabilitation.	
1(b)(ii)	Every Muslim can act upon the teaching of this Hadith in their lives and bring about a positive change in their community and the wider world. This can be done by standing up against any evil practice one sees, and this can be done by reporting it, distancing oneself from it or by simply condemning it in one's heart. Examples can be given in support of answers.	
1(b)(iii)	This Hadith can be acted upon by providing food, shelter and financial assistance to orphans. If an orphan's father was in debt, that debt can be exonerated by the lender or another individual. Marriages of orphan girls could be arranged with best matching persons and Muslims can donate generously towards the wedding expenditures. Also, advice and education could be provided to orphans by those Muslims who are in a position to do so. Extending emotional support is also a means of putting the teaching into action.	
1(b)(iv)	The Prophet (pbuh) always showed mercy to everyone. When the believers asked him to curse the people of Tai'f, he instead prayed that one day they might accept Islam as their faith and again at the conquest of Makkah he forgave almost all of the enemies of Islam. Muslims today can keep the Prophet's example by forgiving those who wrong them. Examples from everyday lives can also be given to show the implementation of this Hadith.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write an account of the collection of Hadiths during:** • **the Prophet's lifetime, and** • **the time of the Companions immediately after the Prophet's death.** During the Prophet's time there was no official recording or transcripts of Hadiths of what he said. Instead the generation of Muslims who lived with the Prophet (pbuh) sought to preserve his words and deeds either in their memory or through some means of writing. Amongst the documents that became part of Hadith collections were the official records of the Prophet's discourses and statements etc. e.g. *The Peace deal for Suraqa bin Naufal*; *As -Sahifa 'Ali* etc. After the Prophet's death the Companions assumed both religious and political leadership in the community. For example, Ibn Abbas in Makkah, Ibn Masud in Kufa, and Salman Farsi in Isfahan had the responsibility of teaching the new generations of Muslims and new converts about the religion and *Sunnah* of the Prophet (pbuh). Thus, the study of Hadiths began as a practical attempt to gather, organise and sift through the authoritative statements and behaviour attributed to the Prophet (pbuh). It was often the junior Companions who became the most prolific collectors and transmitters of Hadiths. Abu Hurayra narrated 5300 Hadiths, Abdallah ibn Umar was 23 years old when the Prophet (pbuh) died but is the second largest source of Hadiths, narrating 2600 Hadiths, Ibn Abbas narrated 1700 Hadiths. Though narrators like Ibn Abbas and Abu Hurayra knew the Prophet (pbuh) for a short period of time they gathered their vast volumes of Hadith by seeking them out from the senior Companions. The Prophet's wives were also a great source of Hadiths. Ayesha was gifted with a great memory and not only narrated 2,200 Hadiths but was a critic of badly remembered ones. Companions like Abu Bakr, 'Umar and 'Ali did not record large number of Hadiths but rather preserved the teachings in their actions and methods of reasoning rather than by citing them directly.	**10**
2(b)	**In your opinion what were the main reasons for Hadith collections? Give reasons for your answer.** A whole range of reasons can be given in response to this question. For example, it could be said that the Prophet (pbuh) was the final authority on all secular and spiritual matters and with his death a template was needed to clarify, adjudicate or resolve questions and disputes as he would have done. Another reason could be that the Prophet's Companions, who had first-hand knowledge of his *Sunnah,* were themselves dying and hence a need was felt to preserve the Hadiths for future generations. All valid answers backed by reasoning to be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about the compilation of the Qur'an in the caliphates of both Abu Bakr and 'Uthman.** Some candidates could begin their answer by giving a brief account of how the Qur'an was orally transmitted to the Prophet (pbuh), who recited it to others, who memorised or wrote the verses down. When writing about the compilation of the Qur'an during the caliphates of Abu Bakr and 'Uthman, candidates could say that in the year 632 in the Battle of Yamama approximately 660 *huffaz* were martyred, which made the compilation of the Qur'an a matter of urgency. An account of how 'Umar persuaded Abu Bakr to get the Qur'an compiled and how Zayd ibn Thabit was commissioned to do this task needs to be written about in some detail. By the time 'Uthman became caliph the empire had expanded greatly and it was reported by Hudayfa bin al-Yaman that he had heard Muslim soldiers meeting together and differing in their reading of the Qur'an and how it was imperative to address this issue. Details about how 'Uthman appointed the editorial committee and how the committee went about doing this task, are to be given in the answer.	**10**
3(b)	**In your opinion was the compilation of the Qur'an the greatest achievement of the two caliphs? Give reasons for your answer.** An evaluative answer is needed here. Candidates could agree with the question and say yes it was because compilation ensured that the message of God was preserved for all times to come and that the guidance given in the verses of God was not lost or corrupted. It could also be said that it preserved the unity of the Muslims. If candidates feel there was a greater achievement of the caliphs other than the compilation of the Qur'an, they need to say what it was and back it with sound evaluation. All valid answers to be credited.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the administration of the caliphate under 'Umar**. A straightforward answer is needed here which should give a descriptive account of the administration under 'Umar during his caliphate. It could be said that: He established a *diwan* which oversaw the revenue of the centre and the provinces. Answers could elaborate on the functions of this department in some detail. *Majlis e Shura* and *Majlis e Aam* was consulted and a truly democratic form of government was put in place. The empire was divided into provinces under the rule of a governor called *Wali* after consultation with the *Majlis e Shura*. The provinces were further subdivided for better administration under *Amils*. The judiciary was separated from the executive and a *Qadi* (judge) was appointed as the head of the judiciary. Departments of police, education, etc. were set up. Jails were made, a lot of attention was given to town planning and establishing new towns, highways were built, irrigation canals were constructed, cantonments were built and the *hijri* calendar was devised.	**10**
4(b)	**In your opinion what was the most important feature of 'Umar's administration? Give reasons for your answer.** Here candidates need to choose the most important feature of 'Umar's caliphate and say why in their opinion it was the most important. They could say that his justice was the most exemplary feature or his honest management of the immense revenue of the state was the distinguishing feature of his caliphate. Whichever the choice, it must be supported by reasons.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**There are five forms of *jihad*. Write an account of any three of them.** Candidates could well begin their answer by defining *jihad*. It could be said that *jihad* has many meanings and can be seen as the internal and external efforts by an individual to be a good Muslim. It is simply striving in the way of God. For ***jihad* of the heart/soul (*jihad bin nafs/qalb*)** it could be said that this is referred to as the greater *jihad* and is one's inner struggle of good against evil. ***Jihad* of the tongue (*jihad bil lisaan*)** is defending Islam and spreading it by scholarly lectures, speeches and debates. In the Last Sermon the Prophet (pbuh) asked those who were present to spread his words to those who were not there. ***Jihad* of the pen/knowledge (*jihad bil qalam/ilm*)** is studying Islam, understanding its teachings and spreading it. The Prophet (pbuh) said: *The ink of a scholar is holier than the blood of a martyr.* ***Jihad* of the hand (*jihad bil yad*)** is *jihad* of action rather than words. It can overlap with *zakat* and *hajj*, for example, giving charity to the poor and needy, or performing *Umrah*. ***Jihad* by the sword (*jihad bil sayf*)** sometimes becomes necessary to undertake and involves the use of weaponry. *Qital* is an aspect of this *jihad* as it allows the believer to engage in combat in self-defence or in defending Islam. It allows fighting as a defensive action not an offensive one and has strict rules of engagement. Details and development of the three forms of *jihad* the candidate chooses to write about need to be given to get to the higher levels.	**10**
5(b)	**In your opinion, which is the most important kind of *jihad*? Give reasons for your answer.** Candidates need to choose any one of the five forms of *jihad.* They can choose one from the three they have written about in 5(a) and say why, in their opinion, it is the most important one. All valid answers to be credited.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **May/June 2020**

MARK SCHEME

Maximum Mark: 50

Published

Students did not sit exam papers in the June 2020 series due to the Covid-19 global pandemic.

This mark scheme is published to support teachers and students and should be read together with the question paper. It shows the requirements of the exam. The answer column of the mark scheme shows the proposed basis on which Examiners would award marks for this exam. Where appropriate, this column also provides the most likely acceptable alternative responses expected from students. Examiners usually review the mark scheme after they have seen student responses and update the mark scheme if appropriate. In the June series, Examiners were unable to consider the acceptability of alternative responses, as there were no student responses to consider.

Mark schemes should usually be read together with the Principal Examiner Report for Teachers. However, because students did not sit exam papers, there is no Principal Examiner Report for Teachers for the June 2020 series.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the June 2020 series for most Cambridge IGCSE™ and Cambridge International A & AS Level components, and some Cambridge O Level components.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
	You must answer <u>Question 1</u>, <u>Question 2</u>, and <u>two</u> other Questions.	
1	**Choose any two of the following Hadiths, and:** **Hadith # 14** May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back. **Hadith # 3** Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest. **Hadith # 17** Modesty produces nothing but good. **Hadith # 10** One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe, and;**	**4**
1(a)(i)	The teachings of this Hadith show Muslims that God wants Muslims to act kindly towards each other in all aspects of life including all financial matters. The guidance given in the Hadith is that fairness, honesty and kindness should be the guiding principles of every transaction. The Prophet (pbuh) encouraged sympathetic behaviour towards the borrower and encouraged believers to carry out all dealings with fairness and justice.	
1(a)(ii)	Three kinds of action are referred to in this Hadith: • Controlling one's speech • Being generous to one's neighbour • Being generous to one's guests The Prophet (pbuh) repeated the statement, **'Let him who believes in Allah and the Last Day'** before each action to emphasise that a person's every action results from his/her belief and encouraged believers to maintain harmony in the community and be a source of benefit to others. This is the main teaching of this Hadith. Candidates can develop their response further by saying how each action given in the Hadith stems from one's faith.	
1(a)(iii)	This Hadith's teaching stresses the virtues of modesty, as it creates a morally pious and respectful society. In Islam, modesty is of both body and mind. By being modest a believer will not just seek to promote his/her own self-interest, will not engage in anti-social activities and will be ashamed if he/she does something wrong. The core teaching of this Hadith is that modesty is an invaluable trait of Muslims that keeps them rooted in the path of God. Other Hadiths supporting the teachings given in this Hadith can be given by candidates to develop the answer.	
1(a)(iv)	The Hadith clearly explains the rights of the people with regards to one another. Islam promotes social justice and gives a lot of stress on the welfare of the whole community. In this Hadith the Prophet (pbuh) is giving the clear teaching that looking after the vulnerable in society is a moral duty of all those who have the capacity to do so. Widows and orphans are specifically mentioned as they are most in need of support in many countries and communities of the past and present. The broader teaching covers all those in need, be it financially or emotionally etc. Looking after them has been compared to worship by the Prophet (pbuh) as Islam is not just a set of rituals but a faith that encourages its followers to fulfil the rights of fellow beings.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.**	**4**
1(b)(i)	The Hadith can be put into practice by: • Conducting all trade and business transactions honestly and fairly. • Not selling substandard goods and not keeping unfair profit margins. • Repaying debts as quickly as possible and showing respite to a debtor if they need extra time for repaying a debt. The above are some examples, however all valid examples are to be credited which show the implementation of the teaching of this Hadith. Examples can be given to substantiate the answer from the time of the Prophet (pbuh) or the Companions or even present times.	
1(b)(ii)	Muslims should follow the teachings of this Hadith by making sure that they use their speech responsibly i.e. do not back bite or slander people etc. They could develop their response by giving the Prophets example of how he never spoke harshly to his enemies etc. Muslims should be ready at all times to fulfil the needs of their neighbours, which will in turn create strong communal bonds. Examples of how guests were honoured by the Prophet (pbuh) and his Companions, or examples from present times could be written about to show the implementation of the teachings given in the Hadith.	
1(b)(iii)	Modesty can be practiced by taking a moderate/middle path. • A Muslim's speech, dress, attitude towards life must not be ostentatious. • They must remain humble. • A Muslim must stay away from everything that would be displeasing to God. Modesty is also a shield against immorality and candidates could say that it can be practised by lowering one's gaze in the presence of the opposite gender and by not being overly familiar with them.	
1(b)(iv)	The teaching can be implemented by: • Being generous and helpful to God's creation. • By providing resources for the poor and needy e.g. providing social housing for the homeless, free healthcare to those who need it, providing education to those who cannot access it. • Giving advice and emotional support to widows and orphans is also another way to put the teachings of the Hadith into action. Examples could be given to develop the answer further.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Outline the relationship between the Qur'an and Hadith when formulating Islamic law.** The rulings given in the Qur'an serve as a source of Islamic law, which cover all aspects of life. Some of them are however not in depth and for that reason the Hadith of the Prophet (pbuh) have to be referred to. For example, details for rules of inheritance, marriage, fasting, prayers etc. can all be found in the Hadiths. The use of the *Sunna* and Hadith are indispensable in the practice of Islam and the Qur'an itself. Many verses stress upon the need to follow the Prophet's practice. • *'So take what the Messenger gives you, and refrain from what he prohibits you.'* (al-Hashr, 59:7) The Prophet (pbuh) was sent to convey the message of God to humanity and to act upon it himself and explain it to the people. He therefore must be followed as the one who explains the Book, as the law giver, judge and ruler. The Hadith of the Prophet (pbuh) serve as a valid source of law to legislate in matters where the Qur'an is silent, or where a verse needs explaining or when it comes to restricting the meaning of a verse. • In verse 38 of *Sura Maidah*, it says: *'As for the thief, male or female, cut off his hand or her hand; an exemplary punishment from Allah for their crime. Allah is Mighty, Wise.*' The Prophet (pbuh) explained the verse by saying, *'the hand should be cut off for (the theft of) a quarter of a dinar or more'(Bukhari).* However, because the cutting off a hand is a serious matter, it should not be executed for any case of theft. A combination of conditions must be met before a thief's hand is cut off. Other examples of the Prophet's Hadiths could be given as supplementing the Qur'anic verses. The Hadith help Muslims to fulfil the requirements of their faith in legal, social, economic and political matters as well as in matters of religion. For without them the Muslims would be unable to fulfil their primary obligations of fasting, praying, giving *zakat*, performing *hajj*. Here it could be added that the instruction to offer *salat* is in the Qur'an but Muslims fulfil this Pillar by following the practice of the Prophet (pbuh) who said *'Pray as you see me praying'* and that '*No salat is complete without al-Fatiha*.' It must be noted that the above is guidance to what can be expected in answers. All valid examples must be credited.	**10**
2(b)	**What is the importance of consensus (*ijma)* in the Muslim world today? Give reasons for your answer.** An evaluative response is needed here. Responses should say **why** *ijma* is important in the Muslim world today not give an account of it. Answers could say that it creates unity in the Muslim world, Muslims can be certain that what they are given permission for, or the ruling made, is in line with the Qur'an and *Sunna*. Examples can be given to develop the answer and make a strong evaluative response.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write a detailed account about the Battle of Yarmuk fought in the caliphate of 'Umar.** A detailed account of the Battle of Yarmuk needs to be given. It was fought in 636 between the Byzantines and the Muslims. The trigger for this battle was the Fall of Damascus, which alerted Heraclius to the Muslim threat from the east and the Byzantines organised a massive army at the Golan Heights. The Muslims under the command of Khalid ibn Waleed, Abu Ubaydah ibn al Jarra, Yazid ibn Abu Sufyan and Amr ibn al A'as also assembled in the Golan region. Khalid gave the Byzantines the option to accept Islam or pay *jizya* and when the two options were turned down the war began. The numbers of the forces vary in records, some say Muslims were between 20 000 to 24 000 and the Byzantines were in even greater numbers. Both sides were inspired by religious zeal. The main Battle of Yarmuk was preceded by a series of conflicts for about a month, and finally culminated in a major battle towards the end of August. The Muslims lured the Byzantines into the rough terrain by pretending to retreat and ambushed them. The Byzantine cavalry got separated from the infantry enabling the Muslims to inflict severe damage on them. A dust storm also unsettled the Byzantines, the main army driven west was trapped in rugged valleys. When Khalid stormed the Byzantine camp at Yaqusa all hope was lost, and the Byzantines were further demoralised by rumours that Christian Arabs had defected to the Muslim side. The defeat at Yarmuk was catastrophic for the Byzantines, whilst the victory enabled the Muslims to subdue other cities of Syria.	**10**
3(b)	**What was the significance of the conquest of Jerusalem in 'Umar's caliphate? Give reasons for your answer.** Evaluative answer needed here focusing on the significance of the conquest of Jerusalem in 637. It could be said that: • Jerusalem was one city whose conquest was more symbolic than of military importance. Jerusalem was the city to which the Prophet (pbuh) travelled from Makka during *Mairaj*. • Jerusalem is where the Prophet (pbuh) led the prophets of the past in prayer before ascending to the heavens. • Whilst acknowledging the rights of Christians and Jews in Jerusalem, 'Umar was keen to send the message that the city also belonged to the Muslims. • It marked the decline of the Byzantine dominance at the time. This question does not ask for accounts of how he travelled to Jerusalem or the details of the surrender of Jerusalem.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about Muslim belief in:** • **divine books; and** • **prophets.** A straightforward descriptive account of belief in divine books and prophets is being looked for in answers. Responses for each belief could contain the following: **Divine Books** Were sent to different prophets to guide humanity. They were meant to teach people their obligations to God and their fellow human beings. Belief in divine books revealed to earlier prophets before the revelation of the Qur'an is an essential aspect of Muslim faith. The books in order of revelation are: **(i)** The Scrolls (*Suhuf*) of Ibrahim; **(ii)** The Torah (*Taurat*) revealed to Musa; **(iii)** The Psalms (*Zaboor*) revealed to Dawood; **(iv)** The Gospel (*Injeel*) revealed to Isa; and **(v)** The Qur'an revealed to Prophet Muhammad (pbuh). The central message of all revealed books was the worship of the One true God. Divine books other than the Qur'an were for a specific time and community whereas the Qur'an is for all times and for all humanity. Earlier scriptures have been lost or tampered with and none exist in their original form or in the language they were revealed in except for the Qur'an. God has taken it upon Himself to protect the Qur'an from alteration and corruption. **Prophets** Belief in prophets is an Article of Muslim faith. Prophethood is a gift from God and all prophets possessed some common features. These are: • Prophets were both morally and intellectually superior to their nations. • God bestowed some of His prophets with miracles. • Every prophet confirmed that he was preaching the words of God and confirmed what was revealed before him and what may be revealed after him, thus confirming that the message of all prophets in essence was the same. The line of prophets started with Adam and ended with the Prophet Muhammad (pbuh). All prophets are to be respected without making any distinction amongst them. They were all human. They ate, drank, slept and lived normal lives and spoke the language of their communities. They were sent to guide humanity towards the worship of their Creator and to lead righteous lives. They also acted as role models for humanity. The mark is not divided equally between the two parts and the answer has to be read as a whole and an overall mark needs to be given.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Why is belief in all prophets important in Islam? Give reasons for your answer.** Each answer has to be read and marked on its own merits. Answers could say that: • Belief in all of them is important because they were all sent by God; or it could be said that it is written in the Qur'an that we should make no distinction between them, *al Baqarah,2:285*. • The Qur'an tells us stories of the various prophets of God sent over the ages which teaches Muslims respect for other revealed religions and promotes religious tolerance. • Every prophet carried the legacy of the prophet before him and the Prophet Muhammad (pbuh) carried this legacy in totality. • Though belief in all prophets is essential in Islam the Prophet Muhammad (pbuh) has the distinction of being the last prophet of God and was the one on whom the religion was perfected. All valid responses to be credited.	**4**

Question	Answer	Marks
5(a)	**How do Muslims prepare themselves for Friday (*Jum'a*) prayers and what are the special features of this prayer?** A twofold response is needed here. The first part should give an account of how Muslims prepare for Friday (*Jum'a*) prayers and the second part should be about the special features of *Jum'a* prayers. Candidates could say that great reward has been promised for attending *Jum'a* prayers and worshippers should prepare themselves especially for this prayer by bathing, trimming their nails, wearing fresh and clean clothes, using *ittar* before arriving at the mosque. The special features of the *Jum'a* prayers it could be said are: • It is prayed at the same time as the *zuhr* prayer which it replaces. Two *fard rak'aat* are prayed for *Ju'ma* instead of the four prayed for *zuhr*. • It is prayed in congregation in a mosque behind an *imam*. • It cannot be prayed individually. • The *imam* delivers a sermon in two parts which is essential to listen to. • One sermon is distinguished from the other by a brief sitting by the *imam*. • After the sermon the prayer is led by the *imam*, only the *fard rak'aat* are prayed in congregation.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In your opinion, what are the benefits of praying in a mosque? Give reasons for your answer.** A range of responses can be given. It could be said that it increases unity and brotherhood, you get to know your fellow Muslims as you meet them five times a day. Issues facing individuals or the community or even the *ummah* at large can be discussed. One gets extra reward for praying at the mosque. These are some reasons; candidates could give other benefits and all valid reasons given should be credited.	**4**

© UCLES 2020

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2020**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2020 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **12** printed pages.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

© UCLES 2020

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the Question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2020

https://xtremepape.rs/

(1) Sura 2.255
Allah, there is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme.

(2) Sura 96.1–5
1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

(3) Sura 114
1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:**	
1(a)	**briefly describe the main theme(s) in each passage**	**4**
	Sura 2.255 **The main themes are**: *Tawhid*, One God; that He is unlike creation; that His knowledge is infinite; that the Throne represents His power. **Candidates will develop these themes in their own way**, e.g.: • Saying that He looks after all the Heavens and earth and no-one is needed to look after Him. • He doesn't sleep nor get tired in what He does. • Humans only know what He allows them. • His throne is understood as His majesty, uniqueness, knowledge, and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation.	
	Sura 96.1–5 **The main themes are:** God as Creator; God as the Most Generous; the first revelation/knowledge. **Candidates will develop these themes in their own way**, e.g.: • God as Creator is shown in this sura through the way humans were created from a clot. • He gives creation what they need, in this case, knowledge of God. • This is the first revelation, it was the beginning of Islam and prophethood, and the knowledge that God gives to humankind.	
	Sura 114 **The main themes are:** God as refuge; God as Lord; God as Protector. **Candidates will develop these themes in their own way**, e.g.: • Saying that only He can help in times of need, in this case from *jinn* and men. • Seek help only from Him. He created everything so controls everything, even mischief makers. • It's a warning to those who whisper evil/bad ideas to humans, and then disappear and leave them on their own; God is a protector from these things; it is one of the suras of protection.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Sura 2.255 The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep, clearing the concept of God's reality. It reinforces *Tawhid*, which strengthens faith and understanding of God. He has the knowledge and power over all things and this passage is used as a prayer for protection. It was said by the Prophet (pbuh) to be one of the best passages of the Qur'an, so Muslims might recite it daily for protection. Candidates could say how they use *Ayat al-Kursi* in their lives.	
	Sura 96.1–5 The importance of this sura is that it allows humans to understand how God created them, and how He bestows knowledge upon them. Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject, RE, science, etc. has a value to it and can help humans get closer to God. It also helps Muslims understand how prophethood and Islam started, and they should reflect upon what God has sent down for them to help them live their lives. So, they should be grateful to God.	
	Sura 114 Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g. *jinn*, humans or internal whisperings such as jealousy. This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. Praying and doing good deeds strengthens reliance on God. Reciting this sura with the other '*qul's*' is a source of protection. God is the King so it is He who people should seek refuge with.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using passages from the syllabus write about what God says about His relationship with two of His Messengers.** The passages in the syllabus relating to God and His Messengers are: 2.30–37, 6.75–79, 5.110, 93 and 108. Candidates can use any number of passages to write about, but they should write with some detail about the relationship and not merely give general comments/themes about them. God chose His Messengers mainly to make Himself known and to guide human beings. All of them were tested and all of them were given blessings and guidance to draw them closer to God. They were also asked to submit to God completely.	**10**
	Adam was the first human to be created by God and was given special status by God. When God spoke to Adam, he taught Him and gave him knowledge of things that the angels did not know. This shows the superiority of humans over angels due to what they know. God gave Adam instructions not to touch a specific tree, without explaining why – so God tested Adam from the beginning. Part of this test was when Satan came to tempt Adam and his wife into eating from the tree. God sent Adam and his wife to live on earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. It is the nature of humans to sin and God wants them to turn to Him for forgiveness.	
	Ibrahim/Abraham was given knowledge of God through the law and order of the heavens and the earth. God inspired him through His signs, and Ibrahim turned towards Him. Through these events he turned himself to believe in God and did not associate partners with Him. Ibrahim used his intellect and reasoning to decide that none of them can be the Supreme Being. Their relationship is shown through the creation of God, with Ibrahim waiting to be guided by God, and in return God inspired Him through the blessings of the sun and the moon to see His order, His Unity and His control over creation. God does not change unlike the things He has created.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Jesus/Isa** was given special guidance and miracles to realise God's status as Creator and his status as a prophet. God gave Jesus these miracles, relevant to his time, as a sign of His power over all things: the holy spirit which allowed him to speak to the people as a child and when he was older, the Law and the Gospel to teach the people how to live their lives in accordance to God's laws, giving life to the dead and healing the sick. God helps his prophets and those close to Him, and these favours were given to help Jesus call people to God. God saved Jesus from execution, which showed God's love and protection for him.	
	The **Prophet Muhammad** (pbuh) faced hardships like the other prophets, but God reminds him that he gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. God gave him shelter, guidance and independence, and also gave him blessings in the form of Kawthar, a river in paradise. The Prophet (pbuh) is told to believe in God and tell his people about Him so they can also turn to Him when in need. The Prophet (pbuh) is asked to pray, do good and look after the poor and needy.	
2(b)	**How might Muslims use the Qur'an to have a closer connection with God?** Candidates could say that the Qur'an is the word of God, so it gives Muslims a connection to God. It contains guidance from God, so it lets them know what God wants and expects from them. There is a communication with God through the Qur'an, whether it is through reciting it or using certain passages as supplications. Reading it, memorising it, teaching it to others all have benefits and may allow Muslims to increase their connection to God. Other valid responses should be credited.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**The Prophet (pbuh) conquered Makka in 630. Write an account of the main events of the Conquest.** The Quraysh had broken the terms of the Treaty of Hudaybiyya, by attacking Banu Khuza'ah who had allied with the Muslims. Realising the seriousness of the situation the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he was unsuccessful. After making preparations for war, the Prophet (pbuh) set out with 10 000 soldiers. It was 8AH. The Prophet's army stopped outside Makka and it was here that Abu Sufyan became Muslim and his house was later made a place of safety. Abu Sufyan returned to Makka and warned the Quraysh not to resist the Muslim army; most put down their arms, but a few (Safwan, Ikrimah, Suhayl) swore to block the Muslim army from entering Makka. There were 4 groups, one led by Khalid bin Walid that faced resistance leading to some deaths. The Prophet (pbuh) knocked down the 360 idols in the Ka'ba. The keys to the Ka'ba were given to 'Uthman bin Talha, and at the time of prayer, Bilal ascended the Ka'ba and gave the *adhan*. Apart from nine people, the Quraysh were pardoned, including Wahshi and Hind. The Prophet (pbuh) said that anyone seeking refuge in Abu Sufyan's house, in the Ka'ba or who remained in their houses, will not be punished. Some Qur'anic verses related to the incident are 17.81 and 34.49.	**10**
3(b)	**Why was it important for the Prophet (pbuh) to offer refuge to the Makkans?** Candidates could say that it was important to avoid bloodshed. Everyone was given a chance to become Muslim or ask for forgiveness for what they had done in the past to the Prophet (pbuh) and the Muslims. It was also important to show that there was no ill-feeling towards the Makkans who had fought against the Prophet (pbuh) for many years, showing the forgiveness and mercy of God. Other responses can be presented but valid reasons must be given.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Choose three events from the Prophet's life that demonstrate his moral character, and write in detail about them.** Candidates can offer a variety of answers, but they should identify an event in the life of the Prophet (pbuh) and give details as to the character of the Prophet (pbuh) during that event. Examples they could write about are:	**10**
	Kindness: At the time of the persecutions in Makka there was an old woman who threw rubbish on the Prophet (pbuh) every day as he walked to the mosque. One day she was not there so he asked her neighbour about her well-being and found out she was ill. He asked permission to visit the woman. When he entered the house, the woman thought that he had come there to take his revenge when she was unable to defend herself because of sickness, but the Prophet (pbuh) assured her that he had come to her, not to take any revenge, but to see her and to look after her needs, as it was the command of God that if anyone is sick a Muslim should visit them and should help them if help is needed.	
	Merciful: The Prophet (pbuh) went to preach Islam to the people of Ta'if, who rejected him and chased him away, throwing stones at him causing him to bleed. When the angel Jibril came and said God has given permission to destroy the people of Ta'if upon the Prophet's command, the Prophet (pbuh) replied that he would rather have someone from their community believe in and worship one God.	
	Trustworthy: The Makkans knew of the Prophet's trustworthiness and called him al-Amin. Even after prophethood they continued to entrust their belongings with him knowing that he would keep them safe; on migration to Madina he returned all their belongings through 'Ali.	
	Truthful: He was known to the Quraysh as al-Sadiq. Even after prophethood they rejected his message but still believed he would not tell a lie. When the Prophet (pbuh) was asked to preach publicly on Mount Safa, the Quraysh agreed that they had never heard him tell a lie. At the time when Abu Sufyan met with the Byzantine King, he testified to the truthfulness of the Prophet (pbuh) despite not being Muslim at the time and being considered an enemy of the Muslims.	
	Humble: despite the Prophet's status, he never lived an extravagant life; his wife Aisha related that at home he would sweep the house, stitch his own clothes, fix his own sandals, help employees in their work and eat his meals with them. He did not think of himself as better than the poor, and would accept invitations from slaves and the poor; he also showed his humility at the Conquest of Makka.	
4(b)	**Which if these events do you think is the most relevant as a lesson for Muslims today?** Candidates can choose any of the events and say why they think it is important for Muslims now. The answer should be relevant, and the reasons should be given for their answers.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Describe the main difficulties faced by the early followers of Islam.** After the revelation to warn his nearest relatives (26.214), the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly. They rejected him and feeling threatened by the new message, because they could not dissuade the Prophet (pbuh) from preaching it, they started to persecute the Muslims. Those who had no protection were easy targets and felt the worst of the persecution. Bilal was severely beaten by his master Umayah bin Khalaf and made to lie on the burning sand with a rock on his chest, but he did not give up belief in one God. 'Ammar bin Yasir, and his parents, were made to lie on hot embers – both his parents were martyred, his father died due to severe tortures, his mother Sumayyah was bayoneted to death. 'Uthman ibn Affan was wrapped in palm leaves and set fire to by his uncle. Khabab bin al-Arat was made to lie on burning coal with a rock on his chest. Harith bin Hala, a blacksmith, was tortured and killed. Because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Banu Hashim and they were to live in Shib-i-Abi Talib, where they faced great hardships for many years.	**10**
5(b)	**How can these events give hope to Muslims today?** Candidates can give a variety of responses, but they must give reasons for why they have given their answer. They may say that the persecutions show that Muslims in the past went through difficulties as well, so they may get some reassurance from this that any difficulties now that they face for being Muslim or practising Islam is not new. They could also say that they can use the example of the early Muslims to show patience and perseverance with difficulties in their own lives. Or that there will always be people around to help and support them so they should not lose hope. God is always their protector so that should give Muslims hope in what they do.	**4**

© UCLES 2020

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2020**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2020 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **13** printed pages.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

© UCLES 2020

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the Question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2020

https://xtremepape.rs/

(1) Sura 1
1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

(2) Sura 6.75–79
75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

(3) Sura 108
1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and**	
1(a)	**briefly describe the main theme(s) in each passage** **Sura 1** This passage is from the theme of God's relationship with the creation. **Candidates will develop these themes in their own way**, e.g.: • Saying it is God who presides over judgment and controls the worlds. • God is worthy of praise as he is the one who is the Sustainer, Cherisher and Master of mankind. • God gives guidance to those who ask. • God will preside over the day of judgement but as He is Merciful and Compassionate, humans have the hope that they can seek His forgiveness. • He is the one to ask for help, and it is He who can grant it for anything. • He is Master of all creation so only He is deserving of worship. **Sura 6.75–79** This passage is from the themes of God's messengers. **Candidates will develop these themes in their own way**, e.g.: • Saying His power is shown through His ability to control the sun and the moon, and that the sign of His power is that He does not fade or die away, whilst things in creation do. • The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide them. • Therefore, these verses tell Muslims to worship God alone. • God's prophets always believed in and professed *Tawheed*. **Sura 108** This passage is from the themes of God's messengers **Candidates will develop these themes in their own way**, e.g.: • Saying in His mercy, God granted the Prophet (pbuh) success. • Because of this the Prophet (pbuh) and all Muslims should continue to worship God even in times of difficulty. • God remains near to His prophets. It was also revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Sura 1** This is recited in every prayer. 'No prayer is accepted without Fatiha', and it is a conversation with God and He is the Creator, and God is replying to each verse. Through it humans communicate with God. Muslims use this to ask for guidance (given in the Qur'an and Sunna), for mercy and help, even outside the prayer. Submitting to God brings humbleness into lives, and because Muslims are accountable to God. They pray to be guided on the straight path. Fear of God's accountability also forces Muslims to live their lives in accordance with God's commands. **Sura 6.75–79** The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything/anyone else, famous people, money, etc., to help them in their lives and solve their problems. It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him only in times of need. **Sura 108** The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the Kawthar in paradise – candidates may refer to this future hope as being Fatima. God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face. Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Describe the different ways that the Prophet (pbuh) received revelation from God.** The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). Sometimes the Angel Jibril would come in the form of a man, which the Companions witnessed when Jibril came to confirm the tenets of belief (hadith Jibril, Daya Kalbi). A few times the Prophet (pbuh) saw the Angel in his original form, e.g. on the night journey (sura *najm*), and at the time of the first revelation. They also came in the form of dreams, and he would wake up and remember them. The most difficult was when they came as the ringing of a bell. The revelations would weigh down on him, so much so that his camel could not withstand the weight. The candidates might narrate stories related to these revelations, such as the pressure that it put on Zayd's thigh when he was sitting next to the Prophet (pbuh) during one of the revelations. They would cause him to sweat even in the winter and shiver in the summer. Aisha's Hadith can be given as reference. They were not within his control (sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation, when he went on the night journey and ascension. The candidates might also mention how different verses/suras were revealed according to the need of time and circumstances, which will be creditable.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Why do you think that the revelation was sent to someone who could not read or write?** Candidates can give a range of answers; they should present their opinion and give reasons for it. They could say, for example, that it was to show that the Prophet (pbuh) had not written the revelations himself, and neither did he copy them from elsewhere as he had not read other books. In those days, the oral tradition and poetry was important and so the revelation was sent in a similar method for people to be able to relate to it and respect it. Others might say that it is not even relevant whether the Prophet(pbuh) could read or write, prophethood is a special favour, granted by God, to His chosen people and one's ability to read and write does not have any impact on God's choice. Some may go further and say that God chooses people with high moral principles and impeccable character hence the fact whether one can read or write is insignificant.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**The Prophet (pbuh) was mistreated by the Makkans after preaching the message of Islam. Write an account of the difficulties he faced.** Candidates should write a detailed account of the difficulties faced by the Prophet (pbuh) **himself**. Candidates could give a brief description of the Prophet (pbuh) beginning to preach openly after years of secret worship, inviting his kinsmen to Islam but getting a cold reply from them. He announced his faith to the Quraysh on Mount Safa, they rejected his call to Islam, abu Lahab, in particular, spoke harshly and subsequently went on to mock and torture the Prophet (pbuh). He was called a mad man, or possessed by *jinn* [15.6, 68.51] Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum. They laughed and mocked him after his son's death, calling him '*abtar'* and when there was a break in revelations. Abu Jahal was the most prominent Makkan who committed many atrocities against the Prophet (pbuh) on several occasions including physically attacking and inciting others to do the same. He also had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, this was removed by Fatima The Prophet (pbuh) and his clan was boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water. There was a plot to murder the Prophet (pbuh) which eventually led to his migration. Some candidates might also refer to the pressure put on Abu Talib to withdraw support of the Prophet(pbuh) and the bribery offer made by the Quraysh.	**10**
3(b)	**How can the Prophet's response to opposition help Muslims when they are mistreated?** Candidates could say that they can take from the Prophet's response that they should be patient and kind, and not retaliate to other people's behaviour. That in their everyday lives they may be mocked or bullied for different reasons, but they should try to remain patient. Showing perseverance and steadfastness with a strong belief in God's help, in the face of any hardship, is another way Muslims can respond. Better answers will give specific examples of lessons Muslims can take in certain circumstances.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the events of the migration (*hijra*) from Makka to Madina.** For this answer an account should be given about the events of the actual journey; only **brief mention** should be made about events before the Prophet left Makka and his arrival in Madina. In 622 in Makka there was a plot to assassinate the Prophet (pbuh). Jibril came giving the Prophet (pbuh) God's permission to migrate after other Muslims had already left. Abu Bakr, 'Ali and the Prophet (pbuh) were left. The Quraysh came to the Prophet's house to kill him at night, (8.30). The Prophet (pbuh) had told 'Ali to sleep in his bed. The Prophet (pbuh) came out of his house and threw dust at the assassins, (36.9). Abu Bakr went with him. They took refuge in Cave Thawr. Abu Bakr went in to make sure it was clean and safe. Abu Bakr's foot was stung by an insect. They stayed in the cave three nights. Abu Bakr's son and daughter visited them. The Quraysh set a price of 100 camels for their capture. Some men reached the mouth of the cave. The Prophet (pbuh) reassured Abu Bakr that he should not worry as Allah was the third in the cave. A spider wove its web at the entrance of the cave, in this way God ensured they were not discovered. Suraqa almost caught up with them but his horse kept stumbling. They stopped in Quba and stayed there for four days, establishing a mosque. 'Ali caught up with them here. They arrived in Madina and the people welcomed the Prophet (pbuh). He stayed with Abu Ayyub al-Ansari. Some responses may also mention events that happened at Quarters of Bani Saleem or tents of Umm-e- Mu'bd or the Prophet (pbuh) leading a congregation at the valley of *Ranuna*.	**10**
4(b)	**In what way is this journey significant for the Muslim community now?** The migration has allowed Islam to spread and flourish, allowing it to reach Muslims in all parts of the world until the present day. It also laid the foundation of a Muslim state which has resulted in many Muslim nations around the world. Some candidates will talk about how there are lessons in the migrations for Muslim communities facing political, social and religious problems. Such communities can also find alternative ways to come out of these problems, similarly, the communities that host immigrants can also learn valuable lessons about how to accommodate and help migrants.	**4**

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the brotherhood in Madina that developed between the Helpers (*Ansar*) and the Emigrants (*Muhajirun*).** Candidates may include some of the following points. All other relevant points must be credited. The residents of Makka, who had to leave all their belongings behind and migrate to Madina, due to the persecutions of Makkans, are called Emigrants while their hosts, residents of Madina known as Yathrib at that time, are called Ansars or Helpers (mainly from the Aws and Khazraj tribes). Ansars had started to accept Islam as a result of Pledges of Aqaba and had invited the Prophet (pbuh) to their city. They welcomed Emigrants open-heartedly. To unite the two groups, the Prophet (pbuh) made them brothers, pairing each of the Ansar with the Muhajirun. This was to help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took ‘Ali as his brother. Better answers will name some prominent pairs. Sa’d bin ar-Rabi and Abdur Rahman bin Awf were made brothers and Sa’d was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying ‘direct me to the nearest market place so that I may make my fortune with my own hands.’ The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them to work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. The virtue of these two groups has also been mentioned in the Qur’an: ‘Those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful.’ [9.20] Some candidates may also refer to the fact that Emigrants and Helpers also inherited from each other till the practice was prohibited by the Quran 8:75.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**How can Muslims today show their brotherhood and sisterhood towards each other?** Muslims can show their brother/sisterhood in various ways – by visiting each other and looking to see how they can help each other. This may be food, their time, or company if they are on their own. They can offer to share their belongings with others, especially if they do not have much of their own. Candidates can offer other answers but they should elaborate on their answers and give specific examples to show how brotherhood can be practised today. Candidates can talk about brotherhood at local, national and international level.	**4**

© UCLES 2020

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **October/November 2020**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2020 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **11** printed pages.

© UCLES 2020

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2020

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

© UCLES 2020

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all **part (a)** answers are given together in the mark scheme and likewise all **part (b)** answers are also given together. Read both the **part (a)** answers together and give a global mark for this part of the question. Similarly read both the **part (b)** answers and award a global mark

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
You must answer <u>Question 1</u>, <u>Question 2</u> and <u>two</u> other questions.		
1	**Choose any two of the following Hadiths, and;** **Hadith # (i)** Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity. **Hadith # (ii)** No one eats better food than that which he eats out of the work of his hand. **Hadith # (iii)** The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected. **Hadith # (iv)** None of you believes until he wants for his brother what he wants for himself.	
1(a)	**Describe their teachings about what Muslims believe;**	**4**
1(a)(i)	In this Hadith, a few examples of charity are given by the Prophet (pbuh) which show Muslims what charity can be other than giving money and includes all acts and creates a higher awareness of God and His bounties. The teaching of this Hadith includes care of others and acts of charity and kindness within the scope of worship and does not restrict worship to say observing *salat* or *sawm*.	
1(a)(ii)	Through this Hadith the Prophet (pbuh) is giving Muslims the teaching that they should earn their living lawfully and through their own hard work. The broader teaching of the Hadith discourages reliance on others and beggary and condemns all other unlawful means of earnings like gambling, usury and bribery, etc. Dignity of labour is stressed upon in Islam and it is a Muslim belief that a person's *rizq* is fixed by God. Quotes from the Prophet (pbuh) on this topic can be given by candidates to develop the answer.	
1(a)(iii)	Concept of brotherhood is the focus of the teaching of this Hadith. Islam believes in and promotes universal brotherhood of all Muslims. The Prophet (pbuh) preaches unity and care for each other through this Hadith by saying that just as the head is important to the human body, brotherhood is vital to Muslims.	
1(a)(iv)	The teaching of this Hadith also encourages Muslims to be a source of good for one another. The bond of brotherhood between Muslims has been established by God Himself and the Prophet (pbuh) encouraged people to show care and concern for others especially the less fortunate ones. By so doing, not only does the community prosper but it keeps envy at bay promoting goodwill and brotherhood.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.**	**4**
1(b)(i)	Some examples of how the teachings of the Hadith can be put into action are given in the Hadith itself. Candidates should not be using the text of the Hadith in the response they give for this part of the answer but use other examples to show the implementation of the teaching. Examples of what could be given are as follows: • greeting others with a smile • giving good advice to someone • feeding a hungry person • helping fund the building of homeless shelters or schools for educating poor children, etc.	
1(b)(ii)	Every Muslim should earn their living through *halal* means and should live within their means. No job should be looked down upon. Here the examples from the lives of past prophets and the Prophet Muhammad (pbuh) could be cited to develop the answer. Many of them, including the Prophet Muhammad (pbuh), worked as shepherds, which highlights the dignity of labour. Candidates could give examples of putting into action the teachings of the Hadith from present times as well.	
1(b)(iii)	The best example of brotherhood was seen at the time of the Prophet (pbuh) between the *Ansar* and the *Muhajirun*. Candidates could give an account of the brotherhood practiced by them by way of an answer and say how it can be translated in the modern times by giving refuge to those escaping the tyranny or war in their countries, etc. The teaching that needs to be implemented is that Muslims should be aware of and willing to ease the sufferings of fellow Muslims around the world.	
1(b)(iv)	God's bounty is so vast that He can fulfil the desires of each and every human being and still have limitless bounty left to distribute from. Bearing this in mind Muslims should wish the very best for their fellow Muslims in all aspects of life; materially; health wise; in the increase of *taqwa*; blessings of children, etc. The implementation of this Hadith also keeps envy at bay.	

© UCLES 2020

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Describe the method used to make a judgment by analogy (*qiyas*) using the Qur'an and Hadith. Give examples to support your answer.** Analogical reasoning or *qiyas* is the fourth source of Islamic law-making, the use of which has been justified by both the Qur'an and the Prophet (pbuh). In response to this question candidates need to write about the three elements necessary to make a sound analogy, using the Qur'an and Hadith, which are: • *Asl* (root): the fundamental teaching • *Far'* (branch): the new matter in question • *'illa* (the link): that connects them. By relating these together, it is possible to arrive at a new judgment, the *hukm*. An example that could be given by candidates is: The Qur'an forbids all sorts of trading after the call to prayer on Friday till the completion of the Friday prayers (*asl*). By analogy, all kinds of transactions (*far'*), e.g. sales, holding meetings, getting married, etc. are forbidden (*hukm*) as they distract Muslims from Friday prayers (*'illa*). It is important that the *asl* must always be from the Qur'an or the *Sunna* of the Prophet (pbuh) or by *ijm'a*. An example from the Hadith that could be given is: The Prophet (pbuh) said: 'Every intoxicant is *khamr* (wine) and every intoxicant is forbidden.' (Abu Daud) *Asl*: The Qur'an and Hadith prohibiting *khamr* *Far'*: The use of intoxicants other than *khamr* also prohibited in Islam *'Illa*: They, like *khamr,* contain the properties of being intoxicants *Hukm*: Therefore, the use of every substance that causes intoxication is banned in Islam. Examples based on teachings from the Qur'an, *Sunna* or *ijm'a* could be given to support the answer. If candidates give more than one example it could be read as detail and development in the answer. Some answers may include the conversation between the Prophet (pbuh) and Mu'adh ibn Jabal in which the Prophet (pbuh) encouraged him to make *qiyas* and this can be read as development of the answer.	**10**
2(b)	**Why do you think the Prophet (pbuh) encouraged the exercise of personal reasoning amongst his Companions?** Candidates need to give an evaluative response here saying why the Prophet (pbuh) encouraged the use of personal reasoning amongst his Companions. It could be said that he was aware that issues or problems could confront his community where they may not be a clear-cut answer in the primary sources but he believed if the principles laid out in them were followed a correct decision could be reached. Some candidates may give the example of his conversation with Mu'adh ibn Jabal in this part of the answer and it can be given as development of the answer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the administration of the caliphate under 'Uthman.** 'Uthman's caliphate started in 644 and ended in 656. His mercy, generosity and efficient administration of the Islamic empire won him the respect of his people. He proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 *dirhams* to the annual stipends and at the same time began to increase the central government's control over the affairs of the garrison cities. He launched a diligent inspection of accounts, started to overhaul the *Diwan* salary rolls and asked for the accounts and provisional surpluses to be forwarded to the treasury in Madina. He continued with 'Umar's policy of gradually splitting up the immense authority exercised by the provincial governors, who also doubled as army commanders. He did this by creating the new post of financial administrators who exclusively looked after tax revenue. He established a permanent secretariat for the above task and appointed a salaried 'Inspector of Markets', which remained a key position in future Islamic states. Many other Public works were carried out, e.g. embankments were constructed to protect the houses in Madina from being swept away by periodic floods; extension and provision for providing clean water to the population was undertaken; he purchased land and constructed purpose-built markets whose rents were used to feed the poor; land was bought from funds of central treasury for state animals to pasture; construction of state stables and guesthouses for the use of travellers, messengers and poor pilgrims were set up; he extended the Prophet's mosque and built a port at Jeddah. During his administration, the Qur'an was also copied from the *Mushaf e Hafsah* and sent to the four corners of the caliphate. He also relaxed the austere measures of living imposed by 'Umar and allowed the Arabs to acquire lands in the conquered territories.	**10**
3(b)	**In your opinion what was 'Uthman's greatest achievement as caliph?** Here candidates could choose any **one** achievement of 'Uthman as caliph and say why, in their opinion, it was the greatest. The achievement could be military, administrative or the compilation of the Qur'an. Reasons need to be given in support of the answer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write a descriptive account of the Battle of Siffin and the arbitration that followed it.** **The Battle of Siffin** was fought in 657 between 'Ali and Mu'awiya, the Governor of Syria. Both sides met at Siffin and offered to negotiate. When no compromise could be reached 'Ali challenged Mu'awiya to settle their difference through single combat. Mu'awiya side stepped this dangerous invitation and single combats took place among their forces which proved indecisive. The actual Battle of Siffin began on 8th of Safar. 'Ali led his army from the centre, surrounded by the men from Madina, the armies of Kufa and Basra formed the two side wings. Fighting raged for three days and nights and a morning with a huge loss of life on both sides. By the fourth day it looked like 'Ali would win the battle. At this critical time, a body of Syrian cavalry rode out between the battle lines with the Qur'an tied to the heads of their lances. Crying out *'Let the word of Allah decide between us and you….'* 'Ali and his commanders feared this was a trick by Mu'awiya to delay imminent defeat and urged his men to continue the fight, but they refused and it was decided to settle the dispute through arbitration. **Arbitration took place**. Abu Musa was selected to be the arbitrator from 'Ali's side and Amr ibn Al-Aas was chosen to arbitrate from Mu'awiya's side. He had commanded one of the division from Mu'awiya's side and had the secret assurance of being restored as Governor of Egypt for his support of Mu'awiya. Details of the arbitration were drawn two days after the battle had stopped. It read that both parties would abide themselves by God's word. The disenchanted elements from the Kufa and Basra regiment bitterly opposed the arbitration and broke away from the main army and came to be called the *Kharijis*. 'Ali treated them with compassion, reminded them that he had pleaded with them to continue the fight but it was their wish to support the Syrians that had led to the arbitration. In January 658, the arbitrators met at *Damut ul Jandal* to announce as per their agreement that both 'Ali and Mu'awiya should step down. Amr asked Abu Musa to make the announcement first which he did but when it came to his turn he back tracked and announced Mu'awiya as the caliph. The conference broke up and the *Kharijis* very upset with this outcome set up their own community in Nahrawan.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What in your opinion was the most serious outcome of the arbitration? Give reasons to support your answer.** The choice made by candidates needs to be supported with reasons. It could be said the disunity amongst the Muslims or the *Kharijis* forming their own community at Nahrawan led to yet another battle and the eventual martyrdom of 'Ali.	**4**

Question	Answer	Marks
5(a)	**Write about the rituals that take place on the first three days of the annual pilgrimage (*hajj*).** On the first day 8th *Dhul Hijja* the pilgrims put on *ihram*, and reciting the *talbiya*, make their way to Mina, where they pray their shortened *Zuhr, Asr, Maghrib* and *Isha* prayers. The prayers though shortened are not combined. The pilgrims spend all the available time in worship and supplication. On the second day, i.e. the 9th *Dhul Hijja*, after *Fajr* prayers the pilgrims proceed to Arafat. Here they pray *Zuhr* and *Asr* shortened and combined during the time of *Zuhr*, with one *azaan* and two *iqaamas*, and staying within the boundaries of Arafat listen to the sermon given. It is considered to be the greatest acts of worship and the Prophet (pbuh) said, *'hajj is halting at Arafat'*. Pilgrims pray for the forgiveness of their sins and remain here till sunset and then proceed to Muzdalifa, once again reciting the *talbiya*. At Muzdalifa, the pilgrims say the combined *Maghrib* and *Isha* prayers, shortening *Isha* to two *rakaats* and spend the night there from where they collect 49 pebbles for stoning the three *Jamaraat.* However, it is permissible for women and weak individuals to proceed to Mina at any time after midnight. On the third day, 10th *Dhul Hijja (Yawm- an- Nahr)* after *Fajr* prayers, pilgrims wait until the brightness of the morning is widespread and following the *Sunna* of the Prophet (pbuh) make *dua* facing the qibla. Upon arrival at Mina they throw seven pebbles at the *Jamarrat-ul-'Aqaba*, calling *'Bismillah Allahu Akbar'* every time they throw a pebble. *Yawm-an-Nahr* means the Day of Sacrifice. To slaughter a sacrificial animal is obligatory on pilgrims performing *Hajj-al-Qiran* and *Hajj-al-Tamattu*. After this, pilgrims shave or trim their hair, they can now change into their normal clothes. They may not have intimate relations with their spouses. Pilgrims proceed to Makka to perform *Tawaf-al-Ziyara* after which they perform *Sa'i* and return to normal life. If possible, they pray *Zuhr* in Makka and return to spend the remaining nights in Mina. We are not looking for the rites performed on the 11th and 12th of the *Dhul Hijja* and if written about should not be credited or seen as development of the answer.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In your opinion should *hajj* be performed as many times as possible in a Muslim's life? Give reasons for your answer.** Responses will vary in content and will need to be marked on the quality of evaluation offered. Some may say that the Prophet (pbuh) performed *hajj* once in his lifetime so following his *Sunna* Muslims should also perform *hajj* once in their lifetime. Others could say that *hajj* should not be performed more than once in a lifetime so that those who have not performed it get a chance to fulfil this Pillar. A third argument could be that if a Muslim has performed *hajj* once he could sponsor the *hajj* of one who cannot afford the journey so they can experience it and fulfil this Pillar. It could also be said that some Muslims may want to perform *hajj* more than once to be able to repent for their sins and to seek God's forgiveness. They may want to perform a *hajj e badal* for a deceased loved one who had not performed *hajj* in their lifetime. All valid responses to be credited on their own merit.	**4**

© UCLES 2020

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2020**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2020 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **14** printed pages.

© UCLES 2020

[Turn over

https://xtremepape.rs/

https://xtremepape.rs/

PUBLISHED

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

© UCLES 2020

https://xtremepape.rs/

GENERIC MARKING PRINCIPLE 5: Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).
GENERIC MARKING PRINCIPLE 6: Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

https://xtremepapers/

AO1 (Knowledge – part (a) questions)
Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Level Descriptor
4	4	8–10	**Very Good/Excellent.** A thorough, well-developed and substantial response. Demonstrates extensive, relevant and highly accurate knowledge of the subject in considerable detail and with evident expertise. Likely to quote Qur'an verses and Hadiths to support and illustrate points made. Comprehensive and thoughtful.
3	3	5–7	**Good.** Addresses the question confidently and coherently. Demonstrates sound, detailed and generally relevant and accurate knowledge of the subject matter in great detail. Covers the main points. May quote Qur'an verses and Hadiths to support points made.
2	2	3–4	**Satisfactory.** A fair, mainly relevant but generally undeveloped response. The candidate demonstrates some factual knowledge, which is fairly accurate and slightly wider than at basic level. Some of the main points are covered but lack substance.
1	1	1–2	**Basic.** An attempt to answer the question, but lacks potential and/or is unfinished. Very limited knowledge of the subject. Response includes only a small amount of relevant material, or mainly irrelevant points. Facts are reported in basic outline only, often inaccurately, though some credible points are made.
0	0	0	**Irrelevant.** No apparent attempt to answer the question set, or a wholly irrelevant response. Totally illegible.

© UCLES 2020

https://xtremepapers/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
4	4	**Very Good/Excellent.** Demonstrates a wide and thorough understanding of what the question asks. Recognises fully and can explain the significance of material used in answer. Can reason, evaluate and discuss in a thoughtful, mature manner.
3	3	**Good.** Understands the significance of the question. Seeks to move clearly beyond a purely descriptive approach, demonstrating touches of maturity and a willingness to engage with and discuss the material.
2	2	**Satisfactory.** Response is descriptive but makes some effort to offer evaluation. The candidate attempts, though with limited success, to move beyond a purely factual approach, with some limited discussion of the material.
1	1	**Basic.** Limited understanding of the subject. The candidate's response is descriptive and immature, with no attempt to discuss or evaluate the material.
0	0	**Irrelevant.** No response submitted, or clearly lacks any understanding of the subject matter.

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

© UCLES 2020

https://xtremepapers

Question	Answer	Marks
	You must answer Question 1, Question 2, and two other Questions.	
1	**Choose any two of the following Hadiths, and;** **Hadith # 18** He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise. **Hadith # 13** He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away. **Hadith # 10** One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day. **Hadith # 19** The world is the believer's prison and the unbeliever's paradise.	

https://xtremepapers

Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe;**	**4**
1(a)(i)	The main teaching of this Hadith is that all those who affirm the Oneness of God will enter paradise. The obedient believer, who is free from sin will be amongst the first group to enter paradise and those with sins will enter paradise after gaining God's forgiveness. Pride on the other hand, the Hadith teaches Muslims, is a great sin. It is linked with *shaytan* who disobeyed God on account of his arrogance and was expelled from heaven. The teaching given in this Hadith is to remain humble and grateful for all that one has as everything we possess is simply a blessing from God.	
1(a)(ii)	The importance of reading the Qur'an and understanding its message is given in this Hadith of the Prophet (pbuh). The Qur'an is the primary source of Islamic teaching and hence should never be neglected and a strong relationship should be established between the Qur'an and the believer as it will see a believer through good times and every hardship and be a source of comfort. The link with tethered camels has been made in this Hadith to show the importance of the Qur'an in a believer's life and this could be elaborated upon.	
1(a)(iii)	Rights of people are stressed upon in this Hadith and the primary teaching given is that believers should fulfil the needs of the vulnerable in society. The example of widows and poor has been given specifically but the teaching can be seen to refer to all those who may struggle without help. Helping others has been compared to worship in this Hadith emphasising that *huquq al 'ibad* (rights of the people) are just as important as fulfilling *huquq al-Allah* (the rights of God).	
1(a)(iv)	The Hadith of the Prophet (pbuh) instructs Muslims to live their lives according to God's laws and refrain from what He has forbidden. The world has been compared to a prison and just as a prisoner has to abide by the rules of the prison the believer has to follow God's rules to attain true freedom in the afterlife by earning paradise. The teaching says that God may grant everything to a disbeliever that he/she may desire in this world whereas a believer may not get all that he aspires for and may have to face hardship but their reward is in the hereafter. And even the lowest level of paradise is enough to fulfil anyone's heart's desires.	

© UCLES 2020

https://xtremepapers.com/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action**	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into practice by never allowing pride to take root in their heart, by remaining humble and grateful to God. The example of Prophet Muhammad (pbuh) could be given who despite being the beloved Prophet of God remained humble. Even upon becoming the leader of Madina and after the conquest of Makka he led a life of simplicity	
1(b)(ii)	By reading the Qur'an daily, even a few *ayats* a day, by trying to understand the meaning of the Qur'an and implementing its teachings in one's life Muslims can put the teachings given in the Hadith into action. Teaching the Qur'an to others is another way of acting upon the teachings given here.	
1(b)(iii)	The way to act upon the teachings given in this Hadith is to always be conscious of the need of others and to try and help them in whatever way possible. God wants His believers to worship Him but He also wants them to create a caring society. This can be done by providing resources to the poor, helping at NGOs, etc. Examples from the life of the Prophet (pbuh) and his Companions can also be given to show the practice of this Hadiths teaching.	
1(b)(iv)	Muslims can implement the teachings given here by being mindful of the attractions of this world. The Quraysh tried to dissuade the Prophet (pbuh) from preaching Islam by offering him great wealth and beautiful women to marry but he refused the temptations of this world. Muslims need to follow the prescribed path of God and live in this world as the Prophet (pbuh) said: *'Live in this world as if you were a stranger or a wayfarer'* (Bukhari).	

© UCLES 2020

https://xtremepapers

Question	Answer	Marks
2(a)	**Write an account of:** • **the reasons given by scholars for compiling Hadith collections, and;** • **the checks made to confirm their authenticity.** Candidates need to begin the answer by giving an account of the reasons for compiling Hadith collections. They can be summarised as follows: After the passing away of the Prophet (pbuh) the Muslim community passed through a series of unrest and wars. Hadiths were forged to manipulate the authority of the *Sunna*, so in order to distinguish original Hadith from the fake Hadith compilations were made. To resolve all matters, secular and spiritual in the light of the teachings of the Prophet (pbuh) it was essential to have authentic Hadiths. The new generations of Muslims needed guidance on the true Islamic way of life based on the life of the Prophet (pbuh). The Companions of the Prophet (pbuh) were passing away and the Hadiths they remembered had to be preserved. Overzealous teachers and heretics made up Hadiths to advance religious teachings in the name of Islam and to undermine Islam respectively. Authentic Hadiths were essential to keep the teachings of Islam uncorrupted. Also, the Qur'an instructs Muslims to follow the practice of the Prophet (pbuh) and for that reason Hadiths needed to be compiled so Muslims of all times can use the knowledge they provided. For the next part of the answer candidates can write about the checks made to confirm the authenticity of Hadiths by writing an account of the *isnad* and *matn.* It could be said that checks were made to see that the *isnad* line was complete and that narrators were subject to severe tests and were graded according to various degrees of reliability depending on their character, reputation, knowledge, etc. *Matn* of Hadiths was also scrutinised to see that it was in line with the teachings of the Qur'an, that it did not contradict an established Hadith or the Qur'an, etc.	**10**

https://xtremepapers/

Question	Answer	Marks
2(b)	**What is the purpose of having false Hadiths in Hadith collections?** Candidates need to give their personal view as to why it was essential to include false (*mawdu*) Hadiths in Hadith collections. It could be said that they were included to ensure that the possibility of them being categorised in the other categories, e.g. *sahih*, *hasan*, etc. did not occur. Another reason could be to let Muslims know that these were false Hadiths so if they came across them they could disregard them. All valid responses to be credited on their own merit.	**4**
3(a)	**Write an account of how Abu Bakr led the Islamic empire when he became the first caliph.** Abu Bakr was the first caliph of Islam after the death of the Prophet (pbuh) and can be seen as a role model for all Muslim leaders and governments today. He continued with the same principles as were maintained by the Prophet (pbuh) to secure peace and solidarity of the Islamic state, e.g. he fought the false prophets and sent the Muslim army to Syria as per the Prophet's plan. He provided the foundations of a truly democratic welfare state by consulting the *Shura* before taking decisions, e.g. he consulted them about the compilation of the Qur'an. Fought the *Ridda* wars, and went on to expand the Islamic empire and implemented Islamic law (*Sharia*) whilst allowing religious freedom to all non-Muslims. Justice, patience, sacrifice, and humility were the hallmarks of his leadership and can be expanded upon in the answer. Above is guidance which can be included and expanded upon in the answer to show how he led the Islamic empire and set an example for Muslim rulers for all times to follow.	**10**

© UCLES 2020

https://xtremepapers/

Question	Answer	Marks
3(b)	**Why was defeating the false prophets so important to the stability of the Islamic state during Abu Bakr's caliphate?** It could be said that the false prophets were challenging the finality of the Prophet Muhammad (pbuh) and corrupting the faith. Hence it was essential to defeat them so that Muslims and future generations of them could practice Islam correctly. The above answer is guidance. All valid answers to be credited.	**4**

https://xtremepapers

Question	Answer	Marks
4(a)	**Write a detailed account of belief in:** • **God as the Supreme Lord and Master of all creation;** • **God alone is entitled to worship; and** • **God is known by His most beautiful names and attributes.** **God as Supreme Lord and Master of all Creation:** Belief in God's Lordship and Supremacy means that both heavens and earth and all that is in between them and beyond belongs to God. He alone is the Master who created everything that exists from nothingness and everything is dependent on him for their existence and continuation. He alone has the power to bring them all to an end and to bring them to life again. Belief in His supremacy means to acknowledge Him alone as the supreme lawgiver, absolute judge and legislator and to submit to His laws and regulations. **God alone is entitled to worship:** In Islam, God's right to be worshipped cannot be questioned. God has the exclusive right to be worshipped both inwardly and outwardly, by one's heart, body and soul. No one can be worshipped other than Him or alongside Him. **God is known by His most beautiful names and attributes** The names of God reflect His majesty, power and perfection. His attributes are unique and all-encompassing. Amongst his 99 names are: *Al-Qawee*, *Al-Ahad*, *Al-Aleem, Ar-Rahman* etc. Muslims start their day and tasks with the name of God and before every task remind themselves of His mercy.	**10**

https://xtremepapers/

Question	Answer	Marks
4(a)	Forgiveness is an important dimension of human relationship with God. God in His mercy forgives all those who turn to Him in repentance. He is the Forgiver, *Al-Ghafur* and Oft-forgiving, *Al-Ghaffar*. As He alone is perfect no one else should be named or qualified with the names or qualifications of God. Attributing God's qualities to another deity or human is *shirk*.	
4(b)	**Why is the declaration of faith (*Shahadah)* at the core of Islam?** It could be said that in Islam only God is worthy of worship and the essence of Islam is bearing witness to the phrase, *La Ilaha ill-Allah*, there is no god but Allah. This testimony to belief is the axis around which Islam revolves and all the other Pillars follow on from it.	**4**

https://xtremepapers.com/

Question	Answer	Marks
5(a)	**Describe how the fast in the month of Ramadan should be observed by Muslims?** A descriptive account of how the Ramadan fast should be observed should be given here. Fasting starts with the sighting of the moon of Ramadan. Intention is made for observing the fast and then as per the *Sunna* of the Prophet (pbuh) *sahur/sehri* before dawn is taken and the fast ends with the *adhaan* of *maghrib.* During the fast a Muslim: • should not eat or drink • should avoid anything *forbidden* or *makruh* • must not engage in violence or anger • must abstain from marital relations • must spend as much time as possible in reading the Qur'an; prayer; supplication and remembrance of God • must give *zakat* and other charity as much as possible • should spend time in reflection in how to improve one's moral and spiritual conduct • can open the fast by sharing one's *iftar* with others • can offer additional prayers. All the above points can be expanded upon to develop the answer.	**10**
5(b)	**In your opinion what is the most important benefit of fasting in Ramadan. Give reasons for your choice.** Candidates need to choose any **one** benefit of fasting in Ramadan and say why they have chosen that benefit. Sound reasoning and maturity of response will help gain the higher level.	**4**

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **17** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1 Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2 Understanding – part (b) questions

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and** **(i) Sura 41.37** **37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.** **(ii) Sura 42.4–5** **4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.** **(iii) Sura 2.21–22** **21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Marking Grid** **Sura 41.37** **The main themes are**: • God creates and controls everything, in this verse specifically the sun and the moon. • The order and cycle of the sun and the moon are God's signs for humankind of His power. • As the Creator only He should be worshipped (*tawhid*). • It is a negation of paganism – the sun and moon are not to be worshipped. **Sura 42.4–5** **The main themes are:** • God is the owner of everything because He created everything. • Due to His greatness above them, the heavens are almost torn apart. • The angels praise God and pray for forgiveness of humans on earth as part of their duties. • Humans are reliant on God's mercy as He is the most forgiving, the most merciful. **Sura 2.21–22** **The main themes are**: • God is the Creator of humankind so they should only worship Him. • He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky), so they should be grateful to God. • God has not only created but has also made arrangements for the sustenance of His creations. • Humankind should not commit the greatest sin of associating partners/rivals with God, for He is the only Creator and Sustainer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Marking Grid** **Sura 41.37** • The importance of these verses is that believers should acknowledge and reflect on the fact that created things are not permanent. • They should realise they need to look to one God for their answers, rather than looking to created things for guidance. • They should ponder on His signs, the perfection of His creations and nature in order to strengthen their faith. **Sura 42.4–5** • The importance here is that God tells humankind of His power and control over all things so they should remember that they do not have any power in comparison hence be humble. • God is Merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. • As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if they have been hurt or injured. • Humans should not despair of Him or give up on His mercy – even if they have sinned, they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too. **Sura 2.21–22** • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible for looking after their environment, which can be done in many ways. • Humans should acknowledge who their sustenance has come from and rely on God for everything as well as be grateful. • Strong belief/reliance on God should make Humans confident and courageous.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Give an account of the different ways in which the Prophet (pbuh) received revelation.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates should write about the different ways in which the Prophet (pbuh) received revelation and not focus on the first revelation only. The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). A few times the Prophet (pbuh) saw the Angel in his original form. For example, on the night journey (*Sura Najm*), and at the time of the first revelation. Sometimes the Angel Jibril came in the form of a man, and he resembled the Companion Dihya al Kalbi. The revelations also came in the form of dreams, and he would wake up and remember them. The most difficult revelations were when they came as the ringing of a bell. The revelations would weigh down on the Prophet (pbuh) so much so that his camel could not withstand the weight. During one of the revelations it put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh). They would cause him to sweat even in the winter and shiver in the summer. Ayesha's Hadith could be given as reference for this. They were not within his control (Sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation, when he went on the night journey and ascension. The candidates might also mention how different verses/Suras were revealed according to the need of time and circumstances.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**The Qur'an was not revealed all at one time. Why do you think this was important?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It was important because the power and words of the Qur'an weighed heavily on the Prophet (pbuh) so it was better for it to be revealed over time. Also, the way the revelation came was physically demanding for the Prophet (pbuh) and so again it was easier for him if the revelations were spaced out. Another reason was that the new Muslims needed change slowly and so the Qur'an being revealed gradually, allowed them to put actions into practise before new ideas and rules were given. Being revealed over time also meant that questions that arose from the Quraysh or the Muslims were given an answer through new revelation. Gradual revelation also catered for the changing needs and circumstances of the emerging Muslim community.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the main events of the Prophet's migration (*hijra*) from Makka to his welcome in Madina.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. In the year 622 there was a plot by the Quraysh to assassinate the Prophet (pbuh). The Quraysh met at Dar al-Nadwa to plot his murder and decided to send a member from each tribe to the Prophet's house to kill him (Sura 8.30). The Quraysh went to the Prophet's house at night, but Jibril had already given the Prophet (pbuh) God's permission to migrate. The Prophet (pbuh) told 'Ali to sleep in his bed - he came out of his house and threw dust at the assassins, (Sura 36.9). Abu Bakr went with him and they took refuge in Cave Thawr. Abu Bakr went in first to make sure it was clean and safe. In the Cave, his foot was stung by an insect while the Prophet (pbuh) was sleeping, and he did not cry out for fear of waking the Prophet (pbuh). They stayed in the cave for three nights; Abu Bakr's son and daughter visited them with food and news. The Quraysh set a price of 100 camels for their capture. Some reached the mouth of the cave, which had been covered by a spider's web and nest. Abu Bakr became worried that they may be seen and captured, but the Prophet (pbuh) reassured him saying, 'O Abu Bakr, what do you think of two (persons) when Allah is their Third.' This incident is also referenced in the Qur'an, (Sura 9.40). After they left, Suraqa almost caught up with them but his horse kept stumbling. They stopped in Quba and stayed there for some days; they established a mosque and 'Ali caught up with them there. They arrived in Madina and the people welcomed the Prophet (pbuh). His camel showed them the place to build his mosque. Some candidates may also refer to the stay at the tents of Umm Ma'bad and Buraida Aslami, which is relevant.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**The Companions showed friendship and support for the Prophet (pbuh). How can Muslims show friendship and support for each other?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates can show different ways in which Muslims can show support and friendship for each other in their daily lives, on a national and international level as one *Ummah.* Better answers will give some clear examples, whether from present times or those of the Prophet's Companions, along with some explanation. Some examples may include standing up for our friends when they are being bullied, offering good advice to someone when in need, or stopping friends from indulging in sinful or illegal activities.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the events of the Battle of Khaybar and the Battle of Hunain.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The **Battle of Khaybar** was fought against the Jews who had broken their agreements with the Muslims. The tribes in Khaybar had tried to instigate other tribes in the area to attack the Muslims. The Prophet (pbuh) eventually decided to try to put a stop to these attacks and raised an army to march to Khaybar. The Muslim army of 1400 caught the city by surprise. There were eight forts in total. The Muslims attacked the first fort of Naim and then took over the other numerous strongholds, except al-Qamus which was considered impenetrable. The Prophet (pbuh) said, 'Tomorrow I shall give the banner of Islam to a man who loves God and His Apostle...and he will conquer Khyber.' The banner was given to 'Ali, and he went to fight the Jewish leader, Marhab, who was killed. The Jews requested they stay in the oasis on the basis that they were better farmers and knew the land. The Prophet (pbuh) agreed and in return the Jews would give half their produce to the Muslims. The battle strengthened the Muslims' and the Prophet's leadership. In the **Battle of Hunain** the sects of Hawazin and Thaqif did not want to submit to Islam so they decided to fight against the Muslims. The Prophet (pbuh) marched to meet them with 12 000 men. The enemy were already waiting for the Muslim army, hiding and waiting to hurl stones and arrows at them. When this happened, the enemy attack became fierce, and the Muslims started to retreat. The Prophet (pbuh) called out: 'Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah.' Eventually the Prophet's troops returned, and they went on to defeat the army. Because the enemy's leader Malik bin 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in *Sura Tawba*, (25–26).	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, which of these two battles was the most significant for Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates should choose the battle they consider to be more important and give their reasons for their choice. Candidates might say that the Battle of Khyber was the most significant because it stopped some of the conspiracies against the Prophet (pbuh) and the Muslims. Furthermore, the Muslims made financial gains and it led to them becoming more confident. Candidates who choose the Battle of Hunain as the most significant could say that the Muslims learned many valuable lessons from this battle such as the lesson to follow their leaders and not be overconfident. Also, strength can come from strong faith and not from large numbers, as success comes from God. It also taught Muslims to have determination in the face of adversity.	**4**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**The first wife of the Prophet (pbuh) was Khadija. Write about the main events of her life.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Khadija was the daughter of a wealthy businessman and inherited his wealth when he passed away. She was married to Abu Hala and Atiq before she married the Prophet (pbuh). She is believed to have a daughter and two sons from her previous marriages. She became a successful businesswoman in her own right and was well respected in Makka. She would employ different people to go on trade expeditions for her, and she employed the Prophet (pbuh) as a merchant on one of these expeditions. She sent her servant, Maysara, with him. After hearing of his trading skills and honesty as a merchant, she proposed marriage to him, which he accepted. At the time she was 40 and he was 25. They had six children together, their two sons dying in infancy, and then four daughters. When the Prophet (pbuh) received revelation, he came to Khadija trembling. She reassured him that God would not humiliate him. She took him to see her cousin Waraqa bin Nawfal who told the Prophet (pbuh) that he is a messenger of God. She was the first to publicly accept Islam and she supported the Prophet (pbuh) financially. She endured the hardships faced by the Muslims when they were boycotted by the Quraysh and died shortly after that. Jibril is said to have sent greetings of peace to her, through the Prophet, from God and himself. After her death the Prophet (pbuh) said about her, 'I have not yet found a better wife than her. She had faith in me when everyone, even members of my own family and tribe did not believe me, and accepted that I was truly a Prophet and a Messenger of Allah. She converted to Islam, spent all her wealth and worldly goods to help me spread this faith, and this too at a time when the entire world seemed to have turned against me and persecuted me. And it is through her that Allah blessed me with children.' The Prophet(pbuh) is reported to remember her often after her death and it used to cause jealousy, sometimes, amongst his other wives.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What does Khadija's marriage to the Prophet (pbuh) teach Muslims about family relationships?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Their marriage teaches Muslims that trust and loyalty are important parts of a family relationship, which need to be nurtured to build good family relations. When in times of difficulty, family members should offer each other physical, moral and financial support. Candidates could also say that age should not be a barrier in a relationship and that advice and guidance can be sought and given from those respected in the family, whether they are younger or older.	**4**

© UCLES 2021

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **16** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and** **(i) Sura 99** **1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it.** **(ii) Sura 5.110** **Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! A taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.''** **(iii) Sura 2.30–37** **30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?- whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the nature of all things; then He placed them before the angels, and said: 'Tell me the nature of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their natures.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Marking Grid** **Sura 99** **The main themes are**: • God's relationship with the created world. • The signs of the Last Day. • The earth will be shaken, destroying what He created - He has the power to give life and death. Everything will be destroyed. • The earth will give testimony to what occurs, from environmental abuse to neglect of resources. • People will be responsible for their actions on earth and given their accounts. • Humans will be accountable to God. • God will be judge and justice will be done. • He will decide rewards and punishments. **Sura 5.110** **The main themes are:** • God's assistance and guidance to His prophets, in this case Jesus was helped by the holy spirit, the Book and the wisdom, the Law and the Gospel. • God supports Prophets in their mission by giving them miracles. • Jesus did great things but only with God's permission, "by my leave", hence real power lies with God. • Prophets face opposition and persecution. In this case Jesus was rejected with claims of magic. **Sura 2.30–37** **The main themes are**: • God's prophets. • God created Adam, as well as everything else (e.g. angels), and made him a vicegerent (*khalifa*), which suggests God values humans above angels. • God gives knowledge to who He wants, and He gives the special status of prophethood to whom He wishes. • When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam His representative on earth, in other words God looks after His Prophets. • Adam was forgiven when he repented, God's forgiveness and mercy extends to all.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Marking Grid** **Sura 99** • The verses reaffirm Muslim belief in the Day of Judgment. • It creates a sense of accountability, reminding Muslims to stay on the correct path. • Good deeds will be rewarded, encouraging Muslims to do good at all times, e.g. following the Pillars, being honest and helping others. • It keeps them away from unpleasant things, e.g. lying, cheating, gossiping and not obeying God's commandments. • It helps Muslims understand the temporary nature of the world which stops them being distracted by worldly things, e.g. fashion or money. • Muslims feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished. **Sura 5.110** • These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. • The teachings show humans are capable of great feats, but it is God who gives permission, strength and assistance for these. For example, the moon landings and space travel. • Muslims should use these as signs of God's grace and believe in His power to control everything and allow things to happen. • They should therefore remember Him often, by praying, supplicating or doing good deeds to ensure they are counted as believers. **Sura 2.30–37** • This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. • God made the angels bow to Adam. This showed his elevated status amongst God's creatures and that of humanity in general. • God granted forgiveness to Adam. This should make humankind believe in God's mercy and forgiveness and they should repent. • Shows God's care and direct relationship with every individual. • Makes one realise the importance of knowledge and learning. • Teaches people to stay away from arrogance and pride.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the ways in which Abu Bakr, 'Umar and 'Uthman were involved in the compilation and preservation of the Qur'an.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. During the time of the Prophet (pbuh) the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the companions. During Abu Bakr's caliphate, many companions who had memorised the Qur'an died at the Battle of Yamama. 'Umar, worried that the words of the Qur'an would be lost due to companions dying of old age or in battle, he suggested to Abu Bakr that the Qur'an should be compiled into one book. Abu Bakr hesitated saying that he could not do something the Prophet (pbuh) had not done; he eventually agreed and called Zayd ibn Thabit to collect all the verses that had been written. Zayd was a *hafiz* himself, yet he only included a verse into the master copy once he had verified its authenticity. 'Umar was part of the process of collecting parts of the *mushaf* from companions. The verses were written in the order that the Prophet (pbuh) had given, but the suras were written on separate sheets. This copy was verified by the committee and was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter Hafsa. During 'Umar's caliphate, he took steps to ensure the Qur'an was taught and memorised to ensure it was not corrupted. During 'Uthman's time as caliph, Islam had spread to other areas. Hudhaifa reported to 'Uthman that people were reciting the Qur'an in a different dialect in different parts. 'Uthman summoned Zayd and with other companions they set about copying the original *suhuf* of Hafsa. 'Uthman then checked and approved the final version. More copies of this were made. This new copy was sent around the various provinces of the expanding Muslim world. He ordered for any other copies to be collected and burnt. For this he is known as 'Jami al-Qur'an'.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**What is the significance for Muslims to have the Qur'an written in the form of a book?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The Qur'an in written form helps Muslims all over the world to have a uniform text. Even those who do not speak Arabic can read it and get the rewards. Muslims can read and understand the teachings. A Muslim does not need to be a *hafiz* to study and read the Qur'an, as the Qur'anic text has become available to everyone. They can refer to specific passages with ease and being in a book they can carry it with them wherever they go. It becomes more accessible as a book. The availability of the written form allows the Qur'an to be accessed online, which gives Muslims another way to easily read the Qur'an as well as being able to search for verses.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about the events of the Battle of Uhud fought in 625.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The Battle of Uhud took place in 3AH (625) in revenge for the Makkan defeat at Badr. The Prophet (pbuh) consulted his companions whether to fight outside or inside the city; the Muslims decided to meet the Makkan army at Uhud. Arriving at Uhud, the Makkan army numbered 3000 led by Abu Sufyan, whilst the Muslims numbered around 1000. Shortly before the battle started Abdullah ibn Ubayy deserted the Muslim army with 300 of his people. The Prophet posted 50 archers on a hill to protect them from being attacked from behind. The Muslim archers fired arrows into the Makkan cavalry, led by Khalid bin Walid, causing havoc. Khalid bin Walid tried to break the Muslims from behind three times, but the archers held him off. The Muslims were successful in driving back the Makkans, and some started to collect the spoils of war. On seeing this, some of the archers left their post on the hill to join those collecting the spoils. Khalid bin Walid noticed this and used the opportunity to attack the Muslims from the rear. The rest of the Quraysh army on seeing this turned back and renewed the battle. Many Muslims fled. The Prophet (pbuh) was surrounded by a small band of Muslims, and only Talha bin Ubaidullah and Sa'd bin Abi Waqqas survived, whilst the Prophet (pbuh) was badly injured. The remaining Muslims were disheartened on hearing a rumour that the Prophet (pbuh) had been killed; the Prophet (pbuh) and Muslims retreated to the Uhud mountain. In the battle Hamza was killed by Wahshi, who earned his freedom through this act. The Makkans mutilated the dead bodies of the Muslims, including Hind who chewed on the liver of Hamza. The Muslims buried their martyrs and returned to Madina. Around 70 Muslims were killed and 22 to 37 of the Makkans.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What lessons might be learned from the outcome of the Battle of Uhud?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates may give different lessons that might be learned. The lessons may include that Muslims should listen to and obey the orders of the Prophet (pbuh) to gain success. Candidates could say that decisions do not have to be made by leaders on their own, and consultation with others can be beneficial. Loyalty is important for Muslims and communities and they should stick together in difficult times. Responses can further elaborate these ideas and where possible support them with examples.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Giving examples from the Prophet's life, write about how he showed both the qualities of patience and forgiveness.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The quality of patience is the quality of waiting calmly without complaining. From the beginning the Prophet (pbuh) was patient in that he waited for guidance from God before teaching others or preaching openly. He did not try to rush the message to hurry people into accepting Islam. His patience was shown when the people used to throw rubbish on him, call him names or commit other atrocities. He never retaliated, nor did he get angry at them. His enemies would often come when he was praying and try to disturb his prayer by whistling and clapping, but the Prophet (pbuh) would not say anything or confront them. When the intestines of a camel were put on his back while prostrating, he did not react or get angry but stayed in that position until his daughter came and took it off his back. He also showed patience while preaching Islam in Makka. Despite his best efforts, only a handful of people accepted Islam, most of whom were poor or slaves but that did not deter him from believing in his mission and continuing to strive patiently. His patience was also shown when he, along with his whole clan, were put under boycott by the Makkans and at the end of it he lost those closest to him in a short period of time, namely Khadija and Abu Talib. Instead of despairing, he sought the reward of God by praying to Him. He waited for God to allow him to migrate, despite the risk to his life. The Prophet (pbuh) showed immense patience throughout his life in Madina where he had to suffer the conspiracies and treacheries of Jewish tribes as well as the hypocrisies of the leaders in Madina. This included the actions of Abdullah bin Ubayy who often used to misbehave with the Prophet (pbuh) and betrayed him on several occasions but he never retaliated. The quality of forgiveness is to not want to punish someone when they have wronged you, to not seek revenge. Aisha said that the Prophet (pbuh) never took revenge on anyone for himself. At the time of his visit to Ta'if, the Angel Jibril came to say that he can crush the people between the two mountains, but the Prophet (pbuh) refused, and prayed for their guidance instead. When returning to Makka, the Prophet (pbuh) forgave many people who had been prominent in persecuting him and his companions, e.g. Abu Sufyan. He also gave a general pardon to the Makkans, despite their actions against him.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	He also forgave Wahshi who killed his uncle Hamza as well as Hind who chewed on Hamza's liver. Abdullah ibn Ubayy was one of the hypocrites who opposed the Prophet (pbuh) whilst outwardly saying he supported him. Despite this the Prophet (pbuh) seemed to show no animosity for Abdullah when he died, attending his funeral and praying at his grave. Candidates can offer other examples of forgiveness, especially for development of the answer, such as the Prophet's forgiveness of Ikrimah ibn Abi Jahl, Sufwan ibn Umayyah and Habbar ibn al-Aswad.	
4(b)	**Why should Muslims show patience in their everyday lives?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Muslims should show patience for a variety of reasons, candidates should offer reasons with examples. Candidates might say it is one of God's names (as-Sabbur), and He says that He loves those who are patient (Sura 2.153, Sura 39.10) hence it is one of the main teachings of the Qur'an. It shows tolerance if a person does not react negatively to others. It can help change people's attitude for the better. It can lead to a more peaceful society if people continue to strive to do good and stop themselves from doing bad, even when the result/benefit does not come immediately. The Prophet (pbuh) showed patience throughout his life, as a Muslim one is bound to follow the *Seerah* of the Prophet (pbuh).	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the life of the Prophet's daughter, Fatima.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Fatima was the Prophet Muhammad's youngest daughter, born a few years before prophethood. She was upset over the treatment her father faced by the Quraysh in Makka; when he was persecuted and the Quraysh threw animal entrails on him, she lifted it off and cleaned him. She was married to 'Ali and had two sons and two daughters (Hassan, Hussain, Zaynab and Umm Kulthum). She suffered hardships after her marriage and did all the work at home herself, for example, grinding flour and carrying water from the well. When she asked the Prophet (pbuh) for a share in the spoils of war after one of the battles, thinking she may be able to get a maid to help at home, he said, I shall give you something better and told her to say *Subhanallah, Alhamdulillah, Allahu Akbar* before going to sleep. One of her nicknames was *Az-Zahra*, the resplendent one. Aisha said that she was the one who resembled the Prophet (pbuh) the most. The Prophet (pbuh) is reported to have said, "Fatima is a part of me and whoever offends her offends me." The Prophet (pbuh) showed his affection for her and would visit her before he left on a journey and upon returning. When the Prophet (pbuh) was ill, she was upset that he was dying but happy when he told her she would be joining him soon. She was the only daughter to outlive the Prophet (pbuh) and passed away five months after her father at the age of 29.	**10**
5(b)	**What can be learned from her life about the relationship between parents and children?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The bond between the Prophet (pbuh) and Fatima shows that mutual love and respect needs to be nurtured between parents and children. Parents should love all their children, male and female, and treat them well. The way the Prophet (pbuh) showed love and respect for his daughter and the way Fatima always stood by her father hold great lessons for Muslims.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **17** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited • discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** **(i) A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.** **(ii) Every person's every joint must perform charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** **(iii) The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.** **(iv) Modesty produces nothing but good.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching given in this Hadith is that the minimum requirement for entering paradise is the fulfilment of the Pillars of Islam and by staying away from what God has made forbidden to humankind. *Zakat* and *Hajj* are two Pillars that are not mentioned in the Hadith as they are compulsory only for those who have the means to fulfil them. The important message of the Hadith is that Islam is a simple religion to follow and believers should not over burden themselves and should engage in optional *ibadah* as much as they comfortably can. (ii) The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The term charity is not just restricted to giving money to the needy but has a broader meaning which encompasses small acts of kindness that would make the community stronger and increase awareness of God and His bounties. An important teaching of this Hadith is that worship of God is not restricted to fulfilling the Pillars of, say, *salat* or fasting but everyday acts of kindness also come under worship when they are performed with the intention of pleasing God. (iii) This Hadith broadens the scope of martyrdom and gives the believers the important teaching that God considers all those Muslims who live righteous lives trying to seek His pleasure and die whilst so doing are given the status of a martyr. Candidates can develop their answer by discussing the various ways in which martyrdom can be achieved. The core teaching that needs to be brought out in the answer is that God loves His creation and rewards all those who are obedient to Him. (iv) Modesty is of both body and mind and helps create a morally pious and respectful society. By being modest, a believer will not promote their interest or position but will consider themselves as a part of a community and seek to create a peaceful and upright society. Modesty is what makes a person ashamed when they do something wrong. The Prophet (pbuh) made modesty a condition of faith and has said that one must consider others in the same way as one considers oneself. If properly understood and practiced modesty can only produce good as the Hadith says.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) The teachings given in the Hadith can be acted upon by being obedient to God and fulfilling the Pillars of Islam with sincerity and abstaining from all the acts and things that God has prohibited Muslims from. Candidates could develop their answer with examples by saying that Muslims must be punctual and offer *salat* at the prescribed time of each *salat*, that they must fast in Ramadan and if they have the means must give *zakat* and perform *Hajj*. Abstaining from alcohol or foods which are prohibited in Islam can also be given as examples of putting into practice the teachings of the Hadith. Not taking interest on loans and following the principles of Islamic finance and not giving or taking bribes are other ways in which the teachings of the Hadith can be implemented. (ii) This Hadith can be acted upon by fulfilling one's role in society responsibly. Some examples of how the teachings of the Hadith can be implemented upon are given in the Hadith itself. Candidates need to give other examples than the ones given in the Hadith to show how Muslims can put into practice the teaching given by the Prophet (pbuh) in this Hadith. For example, resolving a dispute between friends; giving honest advice when one's opinion is asked for or helping to save the environment. (iii) The teachings given in this Hadith can be put into practice in many ways. By worshipping God a person may strive in God's way with his person, by giving charity and *zakat* a Muslim can financially strive in God's way. Other examples can be given to develop the answer. Candidates could write that helping in fund-raising to build mosques or hospitals and to contribute towards other welfare projects are ways that Muslims can live their lives in a way pleasing to God which will earn them the high status of a martyr. (iv) In the absence of modesty Islam cannot be practiced correctly. A Muslim's speech, dress, manner and attitude towards life should be humble and simple. Modesty is a shield against immorality, lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Remaining humble and acknowledging God as the Master and Creator and giver of everything one possesses is another way of implementing the teaching of the Hadith. The focus of a believer's every action must be to earn God's pleasure and remember Him at all times.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write a detailed account of the two components of Hadiths:** • **chain of transmission (*isnad*) and** • **text (*matn)*** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Each Hadith is made up of two major components: *isnad* and *matn*. Both these parts are of importance and studied by Hadith compilers when establishing the genuineness of a Hadith. The first part of a Hadith consists of the chain of names through which it has been received, which is called *sanad*. The chain can have a few names or a long list. In some cases Hadiths were narrated from one generation to another. In which case the compiler had to examine the line of transmission very carefully. Specific rules were developed to check the authenticity of the Hadiths that were transmitted. Candidates need to write about what these rules were in some detail. Rules to check *isnad*: • The line of narrator had to be checked to see that it went back to the Prophet (pbuh). • The narrator had to be known for his piety, sound memory, integrity etc. • The fewer the narrators in a chain the stronger the Hadith was, as there was less chance of misinterpretation. • The sciences of *Ilm ul Hadith* was developed to scrutinise the narrators and their teachers in detail. An account of what stipulations were set by early compilers to rate a Hadith as valid or trustworthy on the basis of its *matn* should be given in the second part of the answer. Here rules of checking *matn* need to be given by the candidate. Rules to check *matn*: • The *matn* had to be consistent with the Qur'an. • It had to be in agreement with accepted facts. • It should not contradict accepted Hadiths. • It should not be against common sense or logic. • It should not praise a particular tribe or place. • A hadith that went against the Prophet or his family was also rejected. It is the *matn* of a Hadith which distinguishes *Hadith Qudsi* from *Hadith Nabawi* and could be written about which should be read as development of the answer.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Both of these components are equally important for establishing the authenticity of Hadiths. Do you agree? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. An evaluative response is being looked for, the candidates could vary in their responses by either saying that both parts were equally important, or they could say either one was more important than the other. However they choose to answer this question, they must back their choice with reasons. If they say *matn* is more important they could support this by saying that in a weak Hadith the chain of transmission may have gaps but the message is an important one which is conveyed by the text. Such Hadiths are useful in matters of moral guidance. In legal matters Hadiths will need to have a strong *isnad* and *matn* on account of the seriousness of the decision.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of the false prophet Musailimah and the battle fought against him in 632.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could start with a detailed account of the false prophet Musailimah followed by an account of the Battle of Yamama fought in 632. Of all the false prophets that arose after the demise of the Prophet (pbuh), Musailimah was the most powerful and dangerous. He belonged to the Banu Hanifa tribe and was extremely wealthy and influential. Soon after visiting the Prophet (pbuh) in his lifetime Musailimah declared himself a prophet and claimed to receive divine revelations. He founded a new creed in which he reduced the number of daily prayers, relieved his followers from fasting and *zakat* and made drinking and adultery permissible. He asked the Prophet (pbuh) to divide the Muslim empire into two parts. The Prophet (pbuh) called him Musailimah the Liar. **Battle of Yamama (632)** Musailimah challenged the caliphate of Abu Bakr who sent two forces against him – one under the command of Ikramah and the other under Shurahbil. The instructions to both commanders were to join forces before launching an attack on Musailimah who had a force of 40 000 Bedouins. Ikramah was the first to reach the Yamama valley, ignoring the caliph's orders he launched an attack without waiting for Shurahbil and was beaten back. On reaching Yamama, Shurahbil attacked Musailimah on his own and was beaten back. Musailimah was emboldened by his victory and Abu Bakr then sent Khalid ibn Waleed to lead an attack against Musailimah. Khalid marched with a force of 13 000 and met Musailimah on the plain of Aqraba. After a fierce fight Muslims had to retreat. Khalid regrouped the army under tribal commanders and created a reserve force of a thousand cavalry under his command. The next day the two armies met and as the front ranks grappled with each other in single combat Khalid led the reserves to the mound where Musailimah camped. Musailimah's bodyguards were taken by surprise and could not hold Khalid off, they withdrew with Musailimah into a fortified garden. Musailimah's army lost their nerve at this turn of events and escaped to the garden where they were defeated by the Muslims. Washi-al Harb killed Musailimah and the Banu Hanifa accepted peace terms.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What was the importance of this battle to future generations of Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It could be said that the Battle of Yamama marked the end of the false prophets and Abu Bakr could now establish the Islamic empire on a firm footing. It could also be said that Musailimah was changing the key principles of Islam and with this battle the core teachings of Islam were saved from being altered and corrupted. Post-Yamama the Muslims were united as one and could go on to deal with other forces that were against Islam. The battle also led to the compilation of the Qur'an.	**4**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Fasting in Ramadan benefits Muslims in many ways. Write about the major benefits of fasting in Ramadan.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The benefits of fasting in the month of Ramadan are countless. Candidates in response to this answer should **not** write an account of how fasting is observed but instead write an account of the benefits of fasting. It could be said that fasting teaches a Muslim *taqwa* which is the sum total of all Islamic values and virtues. *Taqwa* is the consciousness of God, it is to do one's best to live by His commands and to avoid His prohibitions. Fasting builds the quality of *taqwa* in a believer, who is spiritually uplifted by its observance. Fasting enhances one's spirituality and teaches sincerity to God. As fasting is an invisible act that is only between a believer and God it helps a person to live by the rules and regulations of one's faith. It enables a person to learn self-control. During fasting even things that are permissible in Islam like eating, drinking and marital relations are forbidden for the duration of the fast. And this self-control strengthens the moral character of a person. The training Muslims get during fasting to say no to permissible things helps them to say no to the forbidden things in daily life. The fast has a positive effect on one's health, it gives the digestive system a rest and gets rid of excess fats and toxins. The prosperous in society become aware of the plight of the poor and needy and can empathise with them. More charity is given in Ramadan and *zakat* is also often given in this month and it brings economic prosperity in the community. Unity, peace and harmony are also benefits of fasting. The rewards for a fasting Muslim's good deeds are multiplied and the Prophet (pbuh) has said that 'there is a special entrance to Paradise called al-Rayyan, none will enter through the gate save those who fast.' When Muslims fast together it creates unity and goodwill, they not only come closer as a community but get closer to God as well.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Explain why the Night of Power (*Layla-tul-Qadr*) is so important for Muslims.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could say that the Night of Power is considered to be a night of immense blessings for it was on this night that the last of God's books, the Qur'an, was revealed to the Prophet (pbuh). The Qur'an itself mentions the immense blessings of this night. This is a night of reading, understanding and reflecting upon the teachings given in the Qur'an. The reward of worship on this night is more than the reward for worshipping for a thousand months. Hence Muslims have special arrangements for extra prayers on this night. The Prophet (pbuh) has said that those who spend *Layla-tul-Qadr* in prayer out of faith and in the hope of reward, will have his previous sins forgiven. It is believed, as stated in the Qur'an in Sura al Qadr, that the angels and the Spirit descend to earth by God's permission and that peace prevails until the rise of dawn. It is for these reasons that Muslims consider the Night of Power to be the most important night of Ramadan and indeed of the year.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the Pillar of Almsgiving (*zakat*).** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A detailed account of the Pillar of Almsgiving (*zakat*) is needed in this answer. Answers could say that it is a compulsory charity and the term *zakat* means purification and by giving *zakat* a Muslim purifies a person's wealth and frees their heart from the love of wealth. Great reward is promised to those who fulfil this Pillar. *Zakat* helps to set up social and economic stability in a society as the funds enable the needy and deserving recipients towards economic independence. *Zakat* is due if one's assets equal or exceed the *nisab* for one whole year. The *nisab* was set by the Prophet (pbuh) the Qur'an does not specify which types of wealth are taxable nor does it specify the percentage. The rates are determined from the sunnah of the Prophet which state that the amount of *zakat* on capital assets such as money is 2.5 % and varies up to 25% depending on the type of goods. Examples of recipients of *zakat* are Muslim converts, the poor, *zakat* collectors, prisoners of war, people in debt, travellers and to people and organisations that are engaged in services to Islam. Examples of who cannot receive *zakat* are non-Muslims, a giver's husband, wife, children, grandparents and grandchildren. It cannot be paid to the descendants of the Prophet (pbuh), to those who meet the threshold of *nisab* or the deceased. *Zakat* cannot be used to pay servant's wages or as burial expenses. There are many benefits for the giver of *zakat*. One of the most important benefits is the fulfilment of the obligation of giving *zakat* and earning God's pleasure. *Zakat* also purifies wealth and may be a means of gaining God's protection from problems. Giving *zakat* washes away one's sins and it teaches Muslims about the laws of God as one has to know the rules of *zakat* before one is able to pay it. Also, there are broader advantages to society of *zakat* being given as it distributes wealth and fixes the monetary imbalance in society and creates a more caring society. A detailed and well-developed answer should include who is liable to pay *zakat*, who the recipients of *zakat* are, who it cannot be paid to and what the benefits of giving *zakat* are.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In your opinion, what is the most important benefit of giving *zakat*? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates can choose any reason, which in their opinion, is the most important benefit of giving *zakat*. They could say it is the fulfilment of a Pillar of Islam and since God has made it compulsory for those who have the means to fulfil it, it is essential that it be given as a Muslim will be questioned about it on the Day of Judgment. Non-payment of *zakat* can result in punishment in the grave. Another reason could be that it creates brotherhood in society, helps the needy and in turn results is economic prosperity and peace within communities.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLASMIYAT **2058/22**

Paper 2 **May/June 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **16** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** **(i) The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate,'** **(ii) May Allah show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.** **(iii) Religion is sincerity. 'We said: To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'** **(iv) Whosoever sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so, then with his heart, and that is the weakest of faith.**	

https://xtremepape.rs/

1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching given in this Hadith is specifically focused on the responsibilities of Muslim rulers. It tells them to work for the welfare and prosperity of their people and that they should show kindness and justice towards the people they govern. This Hadith also carries the broader instruction given specifically to the two emissaries of the Prophet (pbuh) to impart religious instruction with gentleness so that people are more inclined towards Islam. The Prophet (pbuh) said, 'The best rulers are those whom you love, and they love you.' (ii) This Hadith clearly shows that God wants His creation to show humanity and kindness in all aspects of life including financial and business dealings. Honesty, fairness and kindness should be the guiding principles of every business transaction, this is the important teaching given in this Hadith. The mercy shown to fellow beings is rewarded by God Himself. In another Hadith the Prophet (pbuh) says, 'You should be kind to those on earth and He who is in the Heavens will be kind to you'. (iii) The key word in this Hadith is *nasihah* which means sincerity/advice. The Prophet (pbuh) is telling Muslims to show sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions that are done must be backed by sincere faith for them to be meaningful. For example, sincerity to God can be shown by keeping faith in Him at the most difficult of times and not by simply saying I believe in God. Muslims being sincere to the Prophet (pbuh) means acknowledging him as the last Prophet and making an effort to learn about his life and struggles and having respect for him. Sincerity to the Qur'an means believing that it is the sacred book of God. The righteous leaders should be obeyed and compassion must be shown to humanity at large. These acts will lead to the true practice of Islam and make our faith sincere. Other aspects of the Hadith could be explained to bring out the teaching of the Hadith in full. (iv) Islam does not encourage complacency but instead promotes action. The teaching given in this Hadith is that a Muslim must always remove, or at the very least try to remove, evil from society. The Hadith refers to the obligation of Muslims to tackle evil in order to remove it. Acting against removal of evil is recommended but if it causes tribulations then one should use one's speech against it and if that is not possible condemn the evil in one's heart.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) Rulers and people in authority should bear in mind that ultimate authority lies with God and that positions of authority should be considered as a trust from God. Muslim governments and rulers should be fair in their actions, promote peace and justice in the land and base their authority on Islamic principles and tolerance of other faiths. A man once complained to the Prophet (pbuh) that Mu'adh ibn Jabal recited long Suras in prayer, which caused him hardship as he did manual work all day and by night was tired. The Prophet (pbuh) instructed Mu'adh to recite shorter Suras when leading prayers. (ii) This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly. By showing leniency if a debtor needs extra time to repay a debt. By not selling substandard or defective products. It is said 'Uthman gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods saying that God had given him more then he needed. Examples from present day can be given to support the answer. (iii) Muslims can show sincerity towards God by believing in His Oneness and by living according to His *Sharia*. Sincerity to the Prophet (pbuh) can be shown by following his *Sunna*, by living modestly as he did. To the Qur'an by reading it and understanding its content and acting upon its teachings. Likewise, they can go on to add how Muslims can act sincerely towards the leaders of the community and the common man. Practical examples will help develop the answer. (iv) Examples from the candidate's life or present times can be given to show how the teaching of this Hadith can be implemented. Reporting corruption e.g. electricity theft or bribes being paid to attain jobs or cheating in an exam are a few examples that can be given.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the importance of knowing the Prophet's Hadiths and following his Sunna for Muslims.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It could be said that the Prophet's Hadiths are an important source of explaining the Qur'an and expanding on the brief teachings given in it. For example, the Qur'an stresses the need to offer prayers but it is the Hadith/Sunna of the Prophet (pbuh) that tells Muslims how to perform *salat* and what to read in it. How to pay *zakat*, perform *hajj* are all found in the Hadith and the Sunna of the Prophet (pbuh). Hadiths are also a primary source of *Sharia* law after the Qur'an. The Prophet's Hadiths provide principles regarding many aspects of law i.e. trading, marriage, inheritance etc. Some examples of the Prophet's instruction in making Sharia law are: **'**No *zakat* is payable on a property until a year passes on it' and 'A Muslim may not inherit from a non-Muslim, nor a non-Muslim from a Muslim'. The Prophet's Hadiths have been a source of guidance to Muslims throughout the ages and even today are most useful in putting one's faith in practice and in the use of *ijma* and *qiyas*. The importance of following the Prophet's Sunna lies in the fact that God Himself asks Muslims to do so. The Qur'an itself says, 'Obey Allah and obey the Prophet' [64:12]. By following the Sunna of the Prophet (pbuh) Muslims hope to walk the path of righteousness. The Prophet (pbuh) also instructed Muslims to follow his Sunna in his last sermon. Muslims try to follow his Sunna out of love for him.	**10**
2(b)	**Why are belief and action both important for Muslims? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates can say that belief and action are both important for Muslims because the Qur'an itself instructs Muslims to act on their beliefs in several passages. It could also be said that belief is only sincere when put into action. To elaborate this view, they could say that belief in God is meaningful only when a Muslim believes in His Oneness, is obedient to His commands and worships Him.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the election of Abu Bakr and the expedition he sent to Syria soon after becoming caliph.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to begin this answer by writing about the election of Abu Bakr as caliph after the passing of the Prophet (pbuh). It could be said that as the final rites of the Prophet (pbuh) were in progress it was brought to the attention of 'Umar that the *Ansars* were holding a meeting in the *Saqifa e Banu Saida* to elect a successor to the Prophet (pbuh). 'Umar, Abu Bakr and Abu 'Ubaydah ibn al Jarra hurried to the meeting where the *Ansars* had almost elected Sa'ad ibn 'Ubaydah from the Khazraj tribe as the leader. Abu Bakr made a persuasive speech as to why the Quraysh should lead the Muslims. On hearing this argument an *Ansar*, Khubbab ibn Mundhar, suggested that there be two rulers one from the Quraysh and one from the *Ansars*. It was at this point that Abu 'Ubaydah said to the *Ansars* that: 'you were the first to uphold Islam, do not be the first to sow seeds of dissension in it'. The *Ansars* quickly withdrew their claim. Abu Bakr put forward the name of Abu 'Ubaydah as caliph but 'Umar stepped forward and nominated Abu Bakr as caliph. He went on to pledge his loyalty to him followed by Zaid ibn Thabit and the rest followed. (He was the natural choice, after Ali he was the first to accept Islam; was with the Prophet (pbuh) at the time of migration; led the prayers during Prophet's illness; was chief of a hajj caravan, his qualifications and eligibility were undisputed by all.) The speech made by Abu Bakr upon assuming caliphate can also be referred to and seen as development of the answer. Continuing with the policy of the Prophet (pbuh) Abu Bakr dispatched the Muslim force to Syria under the command of Usama ibn Zaid ibn Haritha the son of the Muslim commander Zaid ibn Haritha who was martyred in the Battle of Muta. Abu Bakr was advised to delay the despatch of the army or at least to send it under the command of an experienced leader but Abu Bakr rejected these suggestions saying, 'Who was he to revoke a decision that the Prophet (pbuh) had taken in his lifetime'. The army led by Usama left 3 weeks after the Prophet's demise and was successful.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Explain the most significant action Abu Bakr took as caliph.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to choose any one action of Abu Bakr as caliph and say why in their opinion it was the most significant. It could be said that defeating the false prophets was the most important as they were corrupting the faith and leading the Muslims astray. Candidates could also write about how Abu Bakr fought the tribes who refused to pay *zakat* and upheld the Pillar of Islam. His expansion of the Islamic state could be yet another choice. The compilation of the Qur'an or even the Syrian expedition they wrote about in Part (a) could be seen as his most significant action.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write in detail about the Battle of Siffin and the events that led up to it.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. 'Ali faced opposition upon assuming caliphate. He was accused of delaying taking revenge of 'Uthman's murder which led to the Battle of the Camel, the first civil war of Islam fought between Aisha and 'Ali in which the latter was victorious. 'Ali's dismissal of all the governors appointed by 'Uthman infuriated Mu'awiyah the Governor of Syria who was also the cousin of 'Uthman. He refused to step down saying he had been appointed during the caliphate of 'Umar. The struggle for power and Mu'awiyah wanting the assassins of 'Uthman to be brought to justice led to the Battle of Siffin. The Battle of Siffin was fought in 657.The caliph led the army out of Kufa and met Mu'awiyah's forces at Siffin. Negotiations failed and 'Ali asked Mu'awiyah to resolve their differences by single combat, but this dangerous offer was turned down by Mu'awiyah. Individual combats were fought which proved indecisive. The actual battle started on 8th Safar. 'Ali led his army from the centre surrounded by the men from Madina, with the army of Kufa forming one wing and that of Basra the other wing. For three days and nights and a morning the fighting ensued with severe loss of life on both sides. By the fourth day it seemed that 'Ali's army would be victorious when Mu'awiyah's troops rode out between the battle lines with open copies of the Qur'an tied to the heads of their lances saying: 'Let the word of Allah decide between us and you. Who will defend the border towns of Syria if we are slain and who will protect the people of Iraq after you are gone? Let the book of Allah judge between you and us.' 'Ali and his commanders feared that this was a trick by Mu'awiyah to delay his defeat and urged their men to fight but they refused. It was agreed to settle the dispute by arbitration. Account of the arbitration is not needed in the answer as the question focuses on the Battle of Siffin and the events that led up to it.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, what was the main consequence of this battle?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to give their view as to what in their opinion was the main consequence of this battle's outcome and its effect. They could say that it diminished 'Ali's authority; that it gave rise to the *kharijites* who caused further divisions in the *umma* and led to the assassination of 'Ali.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the different types of purification before the performance of *salat*:** • ***wudu*** • ***tayammum*; and** • ***ghusl.*** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Before beginning the prayer, a believer must be in a state of ritual purity, cleansed of major and minor impurities. ***Wudu, tayammum,*** and ***ghusl*** are the three ways of ritual purification. Four rites are mentioned in the Qur'an specifically for the performance of ***wudu***. They are to wash the face from the top of the head to the chin and as far as the ears; to wash hands and arms up to the elbows; to wipe the head with wet hands and to wash the feet up to the ankles. The *Sunna* method of performing *wudu* is: • One must begin the *wudu* with God's name; • The intention to perform the *wudu* must be made; • A clean area should be used to perform *wudu* preferably facing the *qibla* and clean water should be used; • Hands should be washed up to the wrists. *Miswak* or brush could be used to clean one's teeth; • The mouth should be rinsed (gargled) three times; • The face is then washed from the forehead down to the throat, and from ear to ear; • Both forearms are washed thrice, from wrists to elbows beginning with the right arm; • After this, wet palms are passed over the head (once), this is called *masah* of the head; • Similarly *masah* of the neck is performed followed by cleaning the ears back and front; • Finally, the right foot and then the left foot are washed up to the ankles, thrice each.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	*Wudu* should be in a continuous process with each part being washed in the prescribed way. To wash thrice is the *Sunnah* of the Prophet (pbuh) who after *wudu* proclaimed the *Shahadah*. Permission for ***tayammum*** is given by God in the case of non-availability of water or on grounds of illness. The approved method of performing *tayammum* is to say *Bismillah* and then to make the intention to perform *tayammum*. After this both hands are struck on some clean earth, sand or stone, next the excessive sand should be blown off then both hands are rubbed on the face in such a way that no part of the face that should be washed by *wudu* is left out. Then both hands should be struck again on the clean earth or sand and after blowing off the excess they should be passed over first the right and then the left arm up to the elbows. This completes the *tayammum*. A dry stone free of dust a brick or an earthen pot can be used for the purpose of *tayammum* as well In the case of major impurity a full bath, ***ghusl***, is required which entails making the intention, washing both hands including wrists, washing off any impurity from the body. This is followed by *wudu* in the prescribed order and finally pouring water thrice on the entire body from head to feet first from the right side and then the left. There are some acts which nullify *wudu, tayyamum* and *ghusl* and it is imperative to purify oneself again afterwards. Some of these acts are: vomiting, laughter during prayer, leakage of any impurity from the body, blood or pus from the wound, feeling drowsy or sleepy during the prayer, intoxication, mental imbalance.	
5(b)	**In your opinion, what is the most important benefit of *salat* in the lives of Muslims? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could say that the most important benefit of *salat* is that by having specific times of prayer believers remember God five times a day at least and remain aware of the importance of faith in daily life; Muslims start their day by purifying themselves and standing before their Lord. Another important benefit of *salat* is that it is a constant reminder to Muslims about the presence of God. It strengthens their dependence and faith in God and puts daily life in perspective of the hereafter and the final judgment.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **15** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.
The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS
Before starting to mark scripts, please ensure that you are familiar with the following:
(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME
Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

© UCLES 2021

https://xtremepape.rs/

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1	**Choose any two of the following passages from the Qur'an, and briefly describe the main theme(s) in each passage** **(i) Sura 112** **1. Say: He is Allah, the one and only;** **2. Allah, the eternal, absolute;** **3. He does not beget, nor is He begotten;** **4. And there is none like Him.** **(ii) Sura 1** **1. In the name of Allah, most gracious, most merciful.** **2. Praise be to Allah, the cherisher and sustainer of the worlds;** **3. Most gracious, most merciful;** **4. Master of the day of judgement.** **5. You we worship, and your aid we seek.** **6. Show us the straight way,** **7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.** **(iii) Sura 108** **1. To you have We granted abundance.** **2. So pray to your Lord and sacrifice.** **3. For he who hates you, he will be cut off.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Use the AO1 Marking Grid** **Sura 112** **The main themes are**: • this is the main sura revealed to describe *tawhid*. • Ahad — The Only One, the Unique — the One who was, is, and will ever remain alone. He is indivisible and the essence of unity. • *Samad* is an important description of God as it encompasses many meanings – power, independence, absolute, etc. • He has no partners or family, does not have anyone to share His authority nor any children. • Nothing or no one can ever be equal to Him in essence in all His beautiful attributes, God is unlike anyone or anything in creation. **Sura 1** **The main themes are**: • His qualities of mercy and forgiveness are highlighted here. • it is God who presides over judgment and controls the worlds. • God gives guidance to those who ask for the straight path. • He is the one to ask for help, and it is He who can grant it for anything. • He is Master of all creation so only He is deserving of worship. • The first few verses establish God as Lord of the Worlds, then mercy is established then guidance is sought. **Sura 108** **The main themes are**: • It was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • God has given the Prophet (pbuh) *Kawthar*, which has various meanings. • Most common is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers. • God commands His followers to pray to Him. • To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character.	**4**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Marking Grid** **Sura 112** The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God. This sura is considered one third of the Qur'an because the theme of *tawhid* is summarised in it and it is said to be one of the suras of protection. **Sura 1** This is recited in every prayer. 'No prayer is accepted without Fatiha'. It is a conversation with God and He is the Creator, and God is replying to each verse. Through it humans communicate with God. Muslims use this to ask for guidance (given in the Qur'an and sunna), for mercy and help, even outside the prayer. Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path. **Sura 108** The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the Kawthar in paradise. God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face. Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using passages from the syllabus, write about the <u>duties</u> of humankind towards <u>God</u> and the <u>created world.</u>** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. There are five passages from which they can choose: 1, 2.21–22, 96.1–5, 99, and 114. Candidates can interpret the passages in their own ways to describe duties of mankind however, some of the following points may be present. **Sura 1,** talks about humankind being created to worship God and that can be done in many ways: praying, following the sunnah, making dua, etc. • It emphasises that He is the creator and controller of all that is in the heavens and the earth, and that He will judge over humankind. They should keep this in mind when they do anything. • In return they should ask Him for help to remain guided.. **Sura 2.21–22**, this passage shows that God provides sustenance for His creation. He gives so that they can have shelter, food and drink. • They should therefore show thankfulness and look after their environment and protect the things that God has provided for them. • God wants humans to acknowledge that He is the one who provides them with this, and not anyone else, and so they should not seek to praise others for what they have been given by God. **Sura 96.1–5,** this shows the link between humankind and God by emphasising the creation of humans, that He is their creator and no one else. • He then gave knowledge to humans, the tool for their learning. • They in return should seek knowledge whenever they can as well as teaching it. **Sura 99,** this shows that the earth is created for humankind's benefit and that they will be judged at the end of time according to how they lived their lives on it hence humans have to be mindful of God's enormous powers over the universe and be humble. • Accountability to God is also highlighted in this passage. • Humans are expected to keep a watch over their actions and do as many good deeds as possible.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Sura 114**, this passage warns humans that there are those looking to lead them astray by trying to influence their actions. • God wants humans to know that only He is the Lord, King and God over all humankind and so everyone should turn to Him for help in difficult times, and that protection comes from Him. It also shows humans' responsibility to acknowledge and rely on God's assistance not only for physical sustenance but also in emotional and spiritual matters. The candidates will be expected to elaborate on the point made. Better candidates will talk about responsibilities towards God as well as environment.	
2(b)	**What do Muslims have to consider when looking after their environment?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited . God has given humans a responsibility on earth, so they should reflect on this and what impact their actions might have. They should consider their responsibility to other creatures, human beings and animals, e.g. keeping pathways clear for neighbours or treating animals well by feeding them or providing shelter. They should think about how they can look after the land and natural environment that God has given them for their sustenance and benefit. This can take many forms: At a basic level they can pick up their own litter and keep their own area in good condition. They could grow their own food which has many benefits to the environment. They should also consider ethical farming, whether they are farmers or consumers, where animals and crops are treated in a way that has the least impact on the environment. Reducing consumption, reusing items for longer, and recycling are also aspects that have to be taken into account to help the environment. Finding a way to reduce waste is an important consideration for the future of the planet. Candidates can give other responses but they should say why their answer is important to consider.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the main events of the Pledges of Aqaba and the details in the Pledges.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The Prophet (pbuh) had tried to spread Islam outside Makka without success. Soon after the events of Ta'if he met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and promised to go back and tell people in Yathrib about the Prophet (pbuh) and Islam. Five of the men returned to Makka the following year with seven more people (12 in total) who took an oath at Aqaba in 621 which is known as the First Pledge of Aqaba. The first pledge had details relating to worshipping one God, not stealing nor committing adultery/fornication, to not kill their children, to not slander or disobey the Prophet (pbuh). Musab bin Umair was sent with them to teach them about Islam. The following year more people came to take the oath with the Prophet (pbuh), around 73 men and 2 women. They invited the Prophet (pbuh) to come to Yathrib as their leader. The second pledge was to listen and obey the Prophet (pbuh), to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear no one but God, and defend the Prophet (pbuh) if he needs it. They promised to protect him and he promised to never leave them. Abbas warned the Yathribites about the consequences of inviting the Prophet (pbuh) to Yathrib and what would happen if they were to betray him. The new Muslims wanted to take the Prophet (pbuh) back with them, but he sent them back to Yathrib and then the Prophet (pbuh) told Muslims in Makka to start migrating which brought an end to the everyday persecutions the Muslims were facing.	**10**
3(b)	**What might Muslims do to set an example and welcome others who move to their areas?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Muslims should know that moving to new places can be difficult and depending on the reason for their move can be distressing. Newcomers can be welcomed by inviting them to have a meal, provide logistical support on how to find things in the area, or even offer emotional support.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the main events of the Battle of Badr.** **Use the AO1 Mark Grid** Candidates may include some of the following information. All other relevant information must be credited. The battle was fought in 2AH (624). The Prophet (pbuh) and a group of around 300 men set off to intercept a caravan led by Abu Sufyan. They had 2 horses and 70 camels. Abu Sufyan sent word to the Quraysh and an army of 1300 men was gathered. Abu Sufyan slipped past the ambush and sent word to the Quraysh to go back but Abu Jahl insisted they continue; some left leaving 1000 soldiers. The Prophet (pbuh) consulted his companions and they went to meet the Quraysh army at Badr. It rained heavily that night. The Muslims camped near a water well. When the battle started and ‘Ali, Hamza and ‘Ubaidah went out to fight and won their duels (‘Ubaidah became the first martyr after losing his leg). The Makkans grew overconfident due to the size of their army. The Muslims saw the Quraysh as few in number which increased their faith (8.44). The Prophet (pbuh) prayed continuously for the success of the believers. God sent down angels to help (3:123–125). The Prophet (pbuh) threw some dust which caused a sandstorm (sura 8:17). Eventually the Makkans were defeated. Abu Jahl was killed along with other prominent Quraysh leaders.Fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner; the prisoners were treated well, and some paid a ransom for their freedom by either paying money or teaching ten people how to read and write. Bilal is said to have killed his former master.	**10**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What can the events of the Battle of Badr teach Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. These events can tell Muslims that no matter what their circumstances they find themselves in, they should have **complete faith** in God and that He will help them in their situation. Even if things seem **impossible or difficult**, He is the One who can help them. It also helps Muslims understand that they should keep **hope in difficult** situations, that at times when things seem lost the outcome can change for the better. They should have **confidence in their leader** and keep united, as well as being able to consult with and accept the opinion of others. Muslims should **stay positive** in difficult situations and have belief in overcoming difficulties whether it be exams or illness, etc. There should be **good treatment of prisoners** of war. There is also the lesson that **education is important** as it was used as a ransom to allow prisoners to gain their freedom.	**4**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of <u>two</u> of the following Companions: Salman al-Farsi, Ja'far ibn Abi Talib, Abd al-Rahman ibn Awf.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. **Salman al-Farsi**: he was from Isfahan in Persia; he grew up a Magian then became a Zoroastrian priest in charge of a fire temple. He left his family to join a Christian group and travelled around the Middle East visiting and learning from various priests. One of them told him about the Prophet Muhammad (pbuh) being the final messenger. Salman found a group of Arab leaders to take him to Madina, but half way there they made him a slave and sold him to a Jew, who eventually took him to Yathrib. He lived as a slave there and then heard the news of the Prophet's arrival in Madina. He found the signs of the priest to be true when he was looking for the seal of the Prophet (pbuh) and submitted to Islam. The Prophet (pbuh) and companions helped him buy his freedom from slavery and the Prophet (pbuh) himself planted the date palms. At the Battle of Khandaq he had the idea of digging the trench. He was unique in that he was well versed in Christianity, Zoroastrianism and Islam. He was the first person to translate the Qur'an into a foreign language, translating parts of it into Persian. He is said to have died during the reign of the Caliph 'Uthman, fighting as an army commander. **Ja'far ibn Abi Talib**: he was the son of Abu Talib and so the cousin of the Prophet (pbuh), and was raised in the household of his uncle Abbas. He was an early convert to Islam, and went in the second delegation that migrated to Abyssinia, with his wife Asma bint Umays. There he was chosen as a spokesperson for the Muslims and spoke to the Negus when the Quraysh accused the Muslims of abandoning their people and asked the Negus to return them to Makka. The Negus asked the Muslims about the religion they had entered into. Ja'far replied saying that before Islam they were ignorant and immoral and Islam called them to One God, to speak the truth and to refrain from bloodshed. Ja'far then recited a portion of sura Maryam. He lived with his family in Abyssinia for 10 years and then migrated to Madina. He was generous and considerate of the welfare of others and became known as 'the father of the poor'. The following year he was sent to fight at the Battle of Mut'a and died there.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Abd al-Rahman ibn Awf:** He was one of the first eight persons to accept Islam and was one of the ten promised Paradise. His name in pre-Islamic days was Abu Amr. But when he accepted Islam the Prophet (pbuh) called him Abd al-Rahman - the servant of the Beneficent God. Abd al-Rahman faced persecutions with the early Muslims by the Quraysh and remained firm in his faith. When some Muslims left Makka for Abyssinia because of the continuous and unbearable persecution, Abd al-Rahman also went. Soon after arriving in Madinah, the Prophet made brothers of the Muhajirin and the Ansar. Abdur-Rahman made the brother of Saad ibn ar-Rabi'ah. Saad was willing to share his wealth and family with Abd al-Rahman, but he wanted to work himself so asked to be shown the marketplace. He was a great merchant and this led to him becoming a wealthy man. He fought at the battles of Badr and Uhud, and at the Battle of Tabuk he donated generously for the expedition and then spent money equipping those people who were too poor to equip themselves. At Tabuk he also had the honour of being the only person to have led the Prophet (pbuh) in prayer. His generosity was well known, and in one incident he gave away all the wealth of his caravan to the people of Madina. After the death of the Prophet (pbuh), he took it upon himself to look after the needs of the Prophet's wives, fixing them stipends from his own money. When asked the secret of his wealth he said that he never lifted a stone unless he expected to find gold or silver under it. He was one of the six persons chosen by 'Umar to form the council of shura to choose the Khalifa after his death. He died around 653 at the age of 75.	
5(b)	**Even when they had wealth, some Companions lived simple lives. How can Muslims show simplicity in their everyday lives?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. They can buy fewer clothes or wear the same clothes for longer before getting new ones. They can give away more of their wealth to others and live more simply at home to allow for this. They can eat less, waste less food and share their food more often with neighbours and friends. These are just some examples, other examples should be credited where relevant.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **17** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark Question 1(a)	Description
4	4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
3	3	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
2	2	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following passages from the Qur'an, and** **(i) Sura 2.255** **Allah. There is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme.** **(ii) Sura 99** **1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day will she declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it.** **(iii) Sura 93** **1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is He displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Marking Grid** **(i) Sura 2.255** **The main theme is God in Himself**: • Oneness of God/Tawhid, God is the Creator/Lord of everything in the heavens and earth. • He is The Ever Living and The Sustainer, The Self-Subsisting hence all creations are dependent on Him, but He is independent. • He does not have human qualities so does not sleep or get tired in what He does. • Everything in the universe is His kingdom and under His power and authority. • His knowledge is limitless, and humans only know what He allows them. • His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation yet is transcendent – completely independent from His creation. • He is the Highest authority. **(ii) Sura 99** **The main theme God's relationship with the created world**: • The signs of the Last Day, • The earth will be shaken and the inescapable quaking will baffle humans. • Everything will be destroyed as God has the power to destroy His own creation (Al-Mumit "The Destroyer). • The earth will give testimony on what occurred, from environmental abuse to neglect of resources. • People will be responsible for their actions on earth and given their accounts. • God will be the Judge. • Decision about the eternal life will be made by God, only He has the power to do so. • Every little act of goodness or sin will be taken account of by God while complete justice will be done. **(iii) Sura 93** **The main theme is God's Messengers**: • God helps those who are in distress, prophets, and Muslims. • This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence. • He is always present and with them through the hardships they endure, and He supports them. • God reminds the Prophet (pbuh) of the worthlessness of worldly life and the eternal bounties awaiting him in *Akhirah*. All prophets preferred afterlife over their earthly abode. • Special instruction for good treatment of the needy and the poor are also given. • Prophet (pbuh) is also asked to show gratitude and gratefulness.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Marking Grid** **(i) Sura 2.255** The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, for example, sleep, so they can rely entirely on Him. He has the knowledge and power over all things, and this could make Muslims more cautious of their practices. It can be considered as one of the best passages of the Qur'an, and Muslims often recite it daily for protection. Candidates could say how they use Ayat al-Kursi in their own lives. **(ii) Sura 99** The verses reaffirm Muslim belief in the Day of Judgment. It creates a sense of accountability, reminding Muslims to stay on the straight path. Good deeds will be rewarded which encourages Muslims to always do good, for example, following the Pillars or being honest and helping others. It keeps them away from displeasing things like lying, cheating, gossiping and not obeying God's commandments. It helps Muslims understand the temporary nature of the world which stops them being distracted by worldly things, such as fashion or money. Muslims feel comforted by God's justice that no good deed will go unnoticed, or bad deed will go unpunished. **(iii) Sura 93** These themes tell humans not to worry when others oppose or hurt you. A person may think that God has deserted them, or He does not seem to be there when they go through hard times in their lives, but these themes assure them that He is always present and with them. God gave blessings to the Prophet (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing; they should not constantly want more than what they have. These themes also encourage people to be kind and compassionate to the vulnerable members of the society, particularly orphans and destitute. These themes also create appreciation and gratitude in Muslims.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the way in which the Qur'an and Sunna are used in Islamic Law.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The Qur'an is the foremost authority in Islamic Law as it is the word of God. It contains the main teachings and guidance for humankind about Islam, in matters of faith and worship, rulings relating to what is right and wrong, family life, etc. It is considered as the final message sent by God, so it is therefore complete in its teaching and guidance. It is also protected by God and so is unchangeable in its teachings and rulings: 'We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).' [Sura 15.9]. Therefore, it cannot be questioned or contradicted by the other sources. The Sunna is the Prophet's example and is recorded in the Hadith. The Prophet (pbuh) was said by Ai'sha to be a 'walking Qur'an' and said, "Verily, the character of the Prophet of Allah was the Qur'an." Qur'an and Hadith are interlinked so are the two main (primary) sources. Used together they identify the main principles of morality and action. Therefore, they are the authority for the foundation of legal matters. The Qur'an also states the importance of following the example of the Prophet (pbuh) [Sura 3.31–32]. Say, 'If you love God, follow me, and God will love you and forgive you your sins; God is most forgiving, most merciful. Quran also states' Say, 'Obey God and the Messenger,' but if they turn away, [know that] God does not love those who ignore [His commands]. The Qur'an and Hadith do not contradict each other, but rather complement one another, as the Hadith emphasise and expand on verses in the Qur'an. For example, zakat and salat are mentioned in the Qur'an but the way in which they should be performed is detailed by the Hadith. The Qur'an clearly prohibits interest, however, the Prophet (pbuh) explained what constitutes interest after observing the tactics of traders in the markets. Hadith are also used when the Qur'an is silent on a matter, for example, inheritance given to grandmothers is not specifically mentioned in the Qur'an, but it is explained by Hadith. The Qur'an mentions things that are not to be eaten, but the Hadith provides elaboration, for example, saying that anything with fangs and talons can't be eaten. The meat of donkeys being *haram* is also derived from the Hadith. Hadith provide exceptions to the absolute rulings of the Qur'an, for example, the Qur'an asks to cut the hands of thieves, whereas the Hadith provide all rules regarding exceptions, such as the amount stolen, which hand should be cut and where it should be cut.	**10**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
2(a)	Similarly, the matters not established by the Qur'an such as punishment of certain offences like drinking, etc., were settled through the Hadith of the Prophet (pbuh). Description or details or examples of *ijma* or *qiyas* are not relevant.	
2(b)	**Give <u>one</u> example where using *ijma* <u>or</u> *qiyas* has been significant for Muslims today.** **Use the AO2 Marking Grid** Candidates may include one of the following examples. All other relevant information must be credited. Candidates can provide other examples but should elaborate on the significance of the example used. Some of the issues they may write about are: Nail polish – using analogy from the Hadith where Ai'sha had flour on her nails which prevented her from making ablution (*wudu'*), scholars have said that nail polish is a similar barrier and whilst it is on nails, ablution won't be valid. This is significant because purification is required for prayer, so those who want to wear nail polish need to take this into consideration. It is significant because wearing nail polish is fashionable and many people want to wear it, but anyone wearing it would have to remove it before *wudu*'. Due to the desire to wear it without compromising religious practices, 'breathable' nail polishes have become available on the market. Intoxicants – using analogy from the Qur'an which says intoxicants, particularly from grapes, are impermissible, scholars have deemed other intoxicants which have a similar effect to be impermissible too. Alternative examples include other types of alcohol, even if not made from grapes, and drugs that make a person lose control of their senses. This is significant because there are now many different types of alcohol and drugs that have been created, and so it gives Muslims a clearer idea of what they need to avoid. IVF – using *ijma*, scholars deemed IVF as permissible, despite it being a very invasive procedure, although restrictions were also made regarding the donors who should only be the married couple seeking to have children. This is significant for Muslims now, as there are many couples who are not able to conceive naturally, and it offers them a chance to have a family without feeling that they are going against their religious beliefs. Candidates could also give examples of two adhans, during Friday prayers or marriage prohibition to grandmother and granddaughter.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Outline the main events from the Prophet's night journey and ascension (*al-isra wal-mi'raj*).** **Use the AO1 Mark Grid** Candidates may include some of the following information. All other relevant information must be credited. In the year before migration, the Prophet (pbuh) was taken on a journey, 'from the sacred mosque to the farthest mosque' [Sura 17.1]. • The Prophet (pbuh) was asleep in the house of *Umm e Hani/Hateem (Hijr).* • He was woken from his sleep and his heart was washed with Zamzam by the Angel Jibril. • He was then taken on Buraq from Makka to Jerusalem (description of Buraq). • He was presented with vessels, one containing wine and the other milk. The Prophet (pbuh) chose milk, to which Jibril said, 'You have been guided on the *fitra* (faith).' • There the Prophet (pbuh) led all the previous prophets in prayer. • After that, Jibril took him to the seven heavens. He (pbuh) met Adam at the door to heaven, and He (pbuh) met various Prophets, on the second Isa and Yahya, on the third Yusuf, on the fourth Idris, on the fifth Harun, on the sixth Musa, and on the seventh, Ibrahim, who was next to the Lote tree. • He was led to the Lote Tree, past which Jibril could not go, and then met with his Lord. • He was given prayers and the last 2 verses of Sura Baqara. • On his way down he met Musa who suggested the Prophet (pbuh) ask God to reduce the number of prayers given to his people. The Prophet (pbuh) did this numerous times, then at five, stopped, saying that he was too embarrassed to ask for further reduction. He was shown some of the inhabitants of Heaven and Hell. Answers should also mention that this all took place in one night, and when the Prophet (pbuh) told the people, the Quraysh laughed at him. Abu Bakr believed in the event straight away, becoming As-Siddiq.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In what way did this event give hope to the Prophet (pbuh)?** **Use the AO2 Marking Grid** Candidates may include some of the following points. All other relevant information must be credited. The Prophet (pbuh) was feeling sad after his wife and uncle had passed away. This event reassured him of His status with God, and that God had sent him for a specific purpose. It also reassured him that God had not left him alone, and so he should continue in his work in spreading the faith. He realised his status amongst prophets, as seal of the prophets, he led them in prayer, and realised the blessings God had given his community (by giving the five prayers), which gave him renewed hope in his message, and he began to work towards better prospects for him and his community. Loyalty shown by Companions such as Abu Bakr also strengthened his heart.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the events of the migration to Abyssinia by some of the early Muslims.** **Use the AO1 Marking Grid** Candidates may include some of the following points. All other relevant points must be credited. • The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh. • An ayat was revealed about the earth being spacious for believers [Sura 39.10]. • The Prophet (pbuh) allowed some followers to go to Abyssinia to seek protection from its king, the Negus, in the 5th year of prophethood (614/615). • 'Uthman and Ruqayya went in the first migration of 12 men and 4 women, whereupon the Quraysh chased them, but the migrants managed to board a boat before the Quraysh got to them. • Some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam (Sura Najm incident). • The persecutions increased and later the second delegation of 83 men and 19 women, led by the Prophet's cousin, Ja'far Ibn Abi Talib, migrated. • 'Amr ibn al-'As and 'Abdullah bin Abi Rabi'a followed them and asked the king to return the Muslims. • The Negus called the Muslims to give their account; Ja'far told him of the way they lived before Islam. • They returned the next day and the Makkans accused the Muslims of having strange beliefs about Jesus. Ja'far then recited verses from Sura Maryam. The Negus drew a line in the sand saying that the difference between Islam and Christianity was as thin as that line. • Negus was moved to tears and he allowed the Muslims to stay in Abyssinia in peace and freedom. • The Quraysh envoys were given their gifts back and sent away. • The Muslims lived here in peace until they moved to Madina.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What might be learned from the way the Muslims were treated in Abyssinia?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The response should focus on treatment and lessons learned from it, not the migration itself. The Muslims of Makka were given a fair hearing by the Negus, so now people should also be ready to listen and judge fairly in a dispute. The Muslims were allowed to stay in Abyssinia and were allowed to practise their faith freely, so people now can take the example to allow others to come and live among them and have religious tolerance for other beliefs. The emigrants acted in a way that led to them being welcomed and given the right to stay, so a lesson could be to be always respectful and honest. Other examples can be given but candidates should elaborate on them for higher marks.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of 'Umar <u>and</u> 'Uthman during the lifetime of the Prophet (pbuh).** **Use the AO1 Mark Grid** Candidates may include some of the following points. All other relevant points must be credited. **'Umar ibn al-Khattab**: • 'Umar was born in Mecca in the clan of Banu Adi. He was literate and a gifted orator. • He accepted Islam at the age of 26/27. • Before his conversion, he was on his way to attempt to kill the Prophet (pbuh). • When he was told that his own sister and brother-in-law had converted; he went to her house. He found them reciting verses from Sura Taha. 'Umar was angry with them then asked to see the writing which they were reading. His sister said only those who have been purified can read it, and so 'Umar made wudu' before being given the Qur'an. • After his conversion, 'Umar refused to keep Islam a secret, after which Muslims could pray openly. • Prophet (pbuh) had made supplication for his conversion. • He didn't emigrate in secret. • He fought in all the battles, giving half his wealth for the campaign of Tabuk, and is one of the ten promised paradise. • He was one of the witnesses for the Treaty of Hudaybiyya, although he was initially not satisfied with the terms. On the Prophet's death, he said he would kill anyone who said that the Prophet (pbuh) had died. **'Uthman ibn Affan**: • He accepted Islam through Abu Bakr. He was a wealthy merchant in Makka, belonging to Banu Ummaya but was still tortured by his relatives after conversion. He was literate and became one the scribes of the Prophet (pbuh). He was amongst those who migrated to Abyssinia. • He married the Prophet's daughter Ruqayyah. Ruqayyah fell ill before the Battle of Badr, so he was excused from participating. She died while the Prophet (pbuh) was at battle. • 'Uthman later married the Prophet's other daughter, Umm Kulthum, and was given the name 'possessor of the two lights' (Dhu al-Nurayn). • He went to Makka as the Prophet's emissary to allow the Muslims to perform the pilgrimage and was detained by the Makkans; this led to the *Bait e Ridhwan*. • He took part in the battle of Uhud and at Tabuk 'Uthman supplied the army with nine hundred and forty camels, and sixty horses. He also brought ten thousand dinars to equip the army. • He bought a well and donated it to be used by the rich, poor and travelers. He was given the title of *Ghani*. • At the farewell pilgrimage, he escorted the wives of the Prophet (pbuh). • He was considered to be the most shy and modest among the Muslims.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What lessons can be learned from 'Uthman's life before he became Caliph?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A descriptive note on the qualities of 'Uthman is not required here. A few lessons can be given, or elaboration can be written about on how to imitate them in one's own life. It can teach people about patience and steadfastness as 'Uthman kept his faith, despite the persecutions he faced. 'Uthman did not despair after his wives passed away, so patience and not losing hope are important in times of tragedy. Migration is something that can be done for reasons of faith and security. Migrating twice shows the spirit of sacrifice. The generosity of 'Uthman in providing for fellow believers and Islam is something that can be emulated by being generous to others, not just with wealth but by giving time and support to others.	**4**

© UCLES 2021

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 1 **October/November 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **15** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and:** **(i) 'I and the man who brings up an orphan will be like this in Paradise.' And he pointed with his two fingers, the index finger and the middle finger.** **(ii) God will not show mercy to him who does not show mercy to others.** **(iii) One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night and fasts in the day.** **(iv) The world is a believer's prison and the unbeliever's paradise.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching given in this Hadith to all Muslims is to care for the orphans, to show compassion for them and to protect them. Great reward has been promised for showing care to the orphans. Orphans are the responsibility of the entire Muslim community and that their care is the moral duty of all Muslims is the main teaching of this Hadith. (ii) Two of God's most quoted attributes are Rahman and Raheem. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is to develop the traits of mercy and kindness in their personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them. (iii) This Hadith explains the importance of the rights of people. The focus of this Hadith is to highlight that Islam promotes social justice and lays great stress on the welfare of the community at large. The Hadith is teaching Muslims to fulfil the needs of the vulnerable in society to the best of their abilities. Widows and the poor are specifically mentioned as they are deemed most vulnerable. Care for others has been compared to *ibadah* in this Hadith, rewards for which are comparable. (iv) In this Hadith, Prophet (pbuh) gives the teaching to all believers that in this world they must live their lives according to *sharia*. The world has been compared to a prison as a Muslim is not free in this world to do as he/she chooses but needs to abide by the restrictions set by God and follow His dos and don'ts. However, a disbeliever does not need to abide by the laws of God, so is free to do as he/she pleases, and this world may thus seem like a place of enjoyment and pleasure for them. On the other hand, a believer may struggle in this world, but his reward is in the hereafter just as a prisoner may not be free to do as he/she pleases in a prison but upon release can enjoy his/her freedom.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) The teachings of the Hadith can be put into action in several ways. Firstly, a Muslim can provide food, clothing and shelter to the orphan child. If the orphan's father died with a debt, it could be paid off by another Muslim. Marriages of orphan children can be arranged with their consent to suitable suitors and their wedding expenses can be paid for. Emotional support is another way that can help orphans. (ii) The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Taif when they stoned him and forgave the Makkans at the time of the conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples of showing mercy to human beings and animals could be given here to expand on the answer. (iii) The way to act upon the teaching of this Hadith is to be conscious of the plight of others. God wants His creation to not just be engaged in fulfilling the Pillars but also wants believers to act with concern for others. Abu Bakr as caliph milked the goats of an old blind widow who lived at some distance from Madina to help her with her chores. Examples from the Prophets time, the Companions or present day can be given to support the answer. (iv) Living life with an awareness of what is permissible in Islam and what is forbidden is one way to act upon the teaching of this Hadith. The Prophet (pbuh) was offered great wealth and marriage to the most beautiful woman of the time as a bribe to dissuade him from preaching Islam, but he remained steadfast in his mission. Examples of lifestyle choices such as food and clothing and entertainment will help give substance to the answer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Referring to the set Hadiths write about the benefits to the community of following the Prophet's guidance.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. In response to this question, candidates need to refer to the set Hadiths that have been set for special study. They can use Hadiths related to individual conduct and life in the community as there is a link between personal conduct and how that in turn impacts the community. In the answer, this link is important to be shown if Hadiths used are related to individual conduct. For example, if Hadith 9 is used, it teaches about earning from the labour of one's hard work, but in turn will help create an honest community and that link should be brought out in answers. Hadith 14 is teaching Muslims to be merciful and kind and honest in all trade dealings which helps the economy of the community and gains the Muslim the blessings and mercy of God. Hadith 15, 10, 11, 5, and 6 deal directly with Community life and can be used in the answer.	**10**
2(b)	**Why is the example of the Prophet (pbuh) important for Muslims today?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could say in response to this question that the Prophet (pbuh) was the Messenger of God, the interpreter of the Qur'an and his life was based on the teachings of the Qur'an. Thus, for Muslims who aspired to gain God's pleasure, he was the perfect role model to follow. To create a fair and just society, Muslims must more than ever follow his example of tolerance, moderation, forgiveness in their daily lives.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**'Uthman was the third caliph of Islam. Write an account of his election and the administration of his caliphate.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. 'Uthman was elected from a panel of six respected members of the community of Madina that 'Umar had set up on his deathbed. The names of these six men were: 'Ali, Talha, Zubayr, 'Uthman, Sa'ad ibn Abi Waqas and Abdul Rahman ibn Awf. From this select council, Abdul Rahman ibn Awf withdrew his name to act as Chairman; Talha who was not in Madina at the time could not take part in the electoral meetings and the choice narrowed down between 'Uthman and 'Ali. Abdul Rahman put a question to both candidates and having heard their responses chose 'Uthman as caliph. 'Ali was amongst the first to offer his allegiance to 'Uthman who after taking *bait* of the Muslims in the Prophet's mosque made a short speech promising to faithfully follow the Qur'an, Sunnah and the practices of the deceased Caliphs. 'Uthman proved himself to be a skilful administrator. His administration can be divided in two parts, the first 6 years were seen as very successful and the last six years had some issues. He began his caliphate by adding 100 Dirhams to the annual stipends and by increasing the control of the central government over garrison cities. He launched a diligent inspection of accounts and overhauled the Diwan salary rolls. He also gradually split the immense responsibility of the provincial governors who doubled as army commanders and created a new post of financial administrators. 'Uthman established a Permanent Secretariat and appointed an Inspector of Markets. Embankments were constructed to prevent Madina from being flooded and a systematic extension and provision of clean water; constructed purpose-built markets whose rents were used to feed the poor. As part of 'Uthman's administrative reforms additional land was bought so that state owned horses and camels could be conveniently pastured, construction of state stables, guest houses were made and a port at Jeddah was built	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	‘Uthman also relaxed the austere measures put in place by ‘Umar and allowed Arabs to acquire lands in conquered territories. Candidates may refer to the issues of the last 6 years of his administration which were a direct result of ‘Uthman appointing his relatives/tribesmen in important government posts and not overseeing their actions closely. ‘Uthman not addressing the complaints against his governors and administration could be written about when discussing his administration.	
3(b)	**‘Uthman’s greatest achievement as caliph was the compilation of the Qur’an’. Do you agree or disagree? Give reasons for your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to either agree or disagree with the above statement which needs to be supported by sound reasoning. If they agree with the statement, they could say that had ‘Uthman not compiled the Qur’an differences may have arisen in the Muslim community on its accuracy and led to rifts. If they disagree they could say that his establishment of a Permanent Secretariat with an Inspector of Markets was his most important achievement as this role continued in the Islamic world till very recently.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of Muslim belief in divinely revealed books and their content and purpose.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates could in their answers say that Muslims believe that God has revealed books to different prophets as a source of guidance to humanity. In order of revelation the books are: • The Scrolls (*Suhuf*) of Ibrahim; • The Torah (*Taurah*) revealed to Musa; • The Psalms (*Zaboor*) revealed to Dawood; • The Gospel (*Ingeel*) revealed to Isa; and • The Qur'an revealed to Prophet Muhammad (pbuh). The main purpose for sending the revealed books was for people to learn about the religion sent to them and to know of their obligations towards God and fellow human beings. Belief in divine books before the revelation of the Qur'an is an essential aspect of Muslim faith. The most important message of all the revealed books was belief in the one God and that worship is due to none other than Him. The books prior to the Qur'an were sent to a community and its teachings were relevant to the time and to the area in which they were revealed. The Qur'an is for all humanity sent for all times and is the only revealed book whose language is spoken by millions even today. The earlier books were lost or altered but Qur'an is in the form it was revealed and God has taken it upon Himself to protect its text until the end of the world.	**10**
4(b)	**In your opinion why is the Qur'an the most important source of Islamic law? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. An evaluative answer is needed here. Candidates could say that it is the primary source on which all other sources namely the Hadith, *ijma* and *qiyas* are based. The laws devised by God in the Qur'an are meant to be followed to live life according to God's commands.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Describe how and when the two *Eids* are celebrated and give an account of the *Eid* prayer.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. The two main festivals of Islam are *Eid ul Fitr* and *Eid ul Adha*. The first is celebrated to mark the end of Ramadan and the latter to mark the completion of the annual pilgrimage and to remember Ibrahim's willingness to sacrifice his son in obedience to God's will. Muslims bathe and dress up in their best/new clothes at the start of the day. Before the celebrations Muslims begin the day by offering *Eid* prayers. *Eid* prayers are compulsory on all those on whom Friday congregational prayers are compulsory. They do not replace *Fajr* prayers and can only be prayed in congregation. There is no *qada* for this prayer and the time for it is from sunrise until noon. There is no *azaan* or *iqamat* for *Eid* prayers. *Eid* prayers are said in the mosque or in an open field (*Musallah*). A *Khutba* is read in *Eid* prayers. There are two *rakaats* to be read during which it is recommended to pronounce six extra *takbirs* in Hanafi jurisprudence. Three *takbirs* are pronounced after the opening *takbir* and before the Qur'anic recital in the first *rakaat,* while during the second *rakaat* the believer pronounces the other three *takbirs* after the Quranic recital. Worshippers raise their hands during each pronouncement of the extra *takbir*. It is highly recommended to proclaim the *takbir* on *Eid* from the time a believer sets off from home for the *Eid* prayers until reaching the destination where prayer is to be said. *Sadaqa tul Fitr* is given before *Eid* prayers to the needy. On *Eid ul Adha* an animal is sacrificed in remembrance of Ibrahim's willingness to sacrifice his son for the sake of God. Candidates can also write about the festivities that take place on the day within families and friends and the wider community e.g. families celebrate by having *Eid* meals together, by giving *Eidi* and presents to the younger members of the families, visit friends and relatives, etc.	**10**

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What is the importance of celebrating religious festivals? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Various viewpoints could be given in response to this question. It could be said that Islam is not just a set of rituals and these festivals help to bring joy and happiness in the community and a sense of enjoyment after fasting for the set number of days and to mark the completion of the pilgrimage. It could be said that they help unite the community and allows families to get together. Charity, *Sadaqa* and the meat of the sacrificed animals is distributed in the community which helps the needy and promotes good will.	**4**

© UCLES 2021

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2021**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2021 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **14** printed pages.

© UCLES 2021

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2021

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2021

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the level achieved or the total allowable for the part of the question.

© UCLES 2021

https://xtremepape.rs/

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2021

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2021

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and:** **(i) It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'** **(ii) He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.** **(iii) God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** **(iv) The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.**	
1(a)	**describe their teaching about what Muslims believe;** **Use the AO1 Marking Grid** (i) The teaching of this Hadith gives a distinguished place to a believer who struggles in the way of God. A believer can sacrifice for God in many ways, with his person, wealth and property. The purpose, however, should be to establish a just society that lives according to the rules of God. Candidates could expand on the ways in which a Muslim can strive in God's way with his person and say how God compensates for what has been spent in His way. (ii) The teaching given in this Hadith focuses on the importance of reading the Qur'an and understanding its meaning. The Qur'an is a source of complete guidance and a believer is required to establish a strong link with it by reading, understanding and living according to its teachings. Candidates could refer to the analogy of tethered camels given in the Hadith and explain it. (iii) The only connection between God and His creation is through *taqwa* (God consciousness). Whosoever has more *taqwa* is closer and honourable in the eyes of God is the key message of this Hadith. Everything a person has, their appearance, wealth, family, honour is God given so He does not take them into account. What He does take into account is sincerity of intention and He rewards deeds based on what is in the heart.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(a)	(iv) This Hadiths teaching focuses on the concept of brotherhood in Islam. It teaches Muslims about how to live together in a community and how to behave with one another with care and concern. It stresses upon unity and fraternity amongst Muslims by stating that just as the brain is the command centre and vital to humans, brotherhood is essential to Muslims as Muslims are joined together in a fraternity by their common faith.	
1(b)	**Explain how Muslims can put these teachings into action.** **Use the AO2 Marking Grid** (i) A person may strive in God's way in many different ways in his/her daily life. • A person may strive in God's way by spending time in worship or by doing social work in the community; • By using one's wealth and resources a believer can spread education and remove ignorance about Islam, build mosques; • Raise awareness of the peaceful teachings of Islam. (ii) The teachings given in this Hadith can be put into action by reading the Qur'an daily, by understanding the meaning of what is being read and implementing the Qur'an's teaching in one's life. It could also be acted upon by teaching the Qur'an to others. One's faith would be weakened if he/she neglected. (iii) This Hadith can be implemented when a believer's every action is based on seeking God's pleasure. When charity is given the objective behind it should be to help another fellow being and to please God by the act as He wants His creation to care for and look after each other. Sincerity of actions is the right way to implement the teachings given in the Hadith. Examples will help develop the answer. (iv) The teaching given in the Hadith can be acted upon by being aware of the sufferings of fellow Muslims and by trying to alleviate that suffering. The best example of brotherhood is the one established by the Prophet (pbuh) between the Muhajireen and the Ansars. The Ansars were extremely generous and ready to share their possessions and families with their Muslim brothers. Muslims today can help other Muslims suffering in war torn countries by feeling their pain and helping them in whatever way possible.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the checks made on the transmitters of Hadiths <u>and</u> on the text of Hadiths to ensure their authenticity.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Many checks were made to determine the authenticity of Hadiths. Hadith researchers developed *Ilm ul Hadith* to check their authenticity. Within *Ilm ul Hadith* were many branches like the *Asma ul Rijal* which studied the lives in great detail of the narrators. Checks were made on both the transmitters of Hadiths and the text of the Hadiths. Some of the checks made on the **transmitters** were: The narrator had to be a person of firm faith; must be honest and truthful; should have met the person who was before him/her in time, and heard him/her relating the Hadith, and could have also met the person to whom he/she was narrating the Hadith to. The line of transmission (*isnad*) needed to end with the Prophet (pbuh); the narrator should be at an age where he/she understood the significance of what he/she heard and was aware that a slight change in wording could alter the meaning of the Hadith; have a good memory. Some of the checks on the **text (*matn*)** were: It should be in the pure Arabic as spoken by the Prophet (pbuh); should not say anything contrary to the Qur'an; should not praise a particular person or tribe; should not be against common sense or logic; should not give great rewards for small deeds and vice versa. Compilers also travelled long distances to verify a Hadith.	**10**
2(b)	**Why was so much importance given to collecting and preserving authentic Hadiths?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. It could be said that it was important to collect authentic Hadiths and preserve them so that future generations of Muslims would be able to access the Prophet's *Sunna* and live their lives following his example. A lot of practice of the Pillars is found in the Hadiths of the Prophet (pbuh). In order to keep the practice of the Prophet (pbuh) pure and free from corruption, it was important to collect and preserve authentic Hadiths.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write a detailed account of the Battle of the Camel.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. This battle was fought in 656.Talha and Zubayr who were among the first to pledge loyalty to ‘Ali turned against him and raised a cry for vengeance for the blood of ‘Uthman. They were joined in this opposition by A’isha. Together they raised an army of 900 men and marched towards Basra. ‘Ali left Madina with a force of 600 men and headed for the camping ground halfway between the two garrison cities from where he sent his son Hasan to Kufa to gather support. Despite Abu Musa’s instruction to his men to remain neutral they joined Hasan and he was able to lead 7000 men to his father’s support. Negotiations took place between the two sides and were successful but in the night mischief makers from both sides urged the soldiers to fight and war began. Talha and Zubayr were both martyred. Talha was killed from behind by Marwan bin Hakam with an arrow and Zubayr was killed after he left the battlefield. The battle raged around the camel of A’isha who was directing the fight. 40 men lost their lives guarding the camel of A’isha and finally ‘Ali gave the order for the camel to be brought down. As the camel fell Muhammad ibn Abu Bakr who was fighting on ‘Ali’s side rushed to help his sister and was asked by ‘Ali to escort A’isha back to Madina. The Battle of Camel was won by ‘Ali.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What was the <u>most serious</u> consequence of this battle to the Muslims at the time it was fought? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates need to say what the most serious consequence of this battle was and back their choice with reasons. It could be said that this was the first civil war fought amongst Muslims and broke the unity of the *umma*. Another view could be that the strong opposition 'Ali faced from Talha, Zubayr and A'isha emboldened Mu'awiyah to oppose the caliph. The capital of the Islamic caliphate was moved from Madina to Kufa could be given as another consequence of this battle.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the role of 'Umar and 'Uthman in preserving the Qur'an.** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A detailed account of the role played by 'Umar and 'Uthman in the preservation of the Qur'an needs to be given in response to the question. After the Battle of Yamama was fought in the caliphate of Abu Bakr, in which many *huffaz* were martyred, 'Umar was concerned that if the Qur'an was not compiled and preserved in writing, it would risk being lost or forgotten, as many *huffaz* were dying in battles or in time would die of old age. He persuaded Abu Bakr to compile and preserve the Qur'an and a committee headed by Zayd ibn Thabit was set up for this task. Umar himself a *hafiz* helped in authenticating the verses collected by Zayd's team. In the caliphate of 'Uthman, it could be said that with the expansion of the Muslim empire there appeared a difference in the pronunciation in the recitation of the Qur'an. In 645, on returning from battles in Azerbaijan, Huzayfa bin al Yaman alerted 'Uthman about how he had heard soldiers from different parts of Syria and Iraq meeting together and differing in their reading of the Qur'an and how each thought his reading to be correct. 'Uthman after consulting with the other senior Companions appointed an editorial committee to make a copy of the Qur'an from the one which was in the custody of Hafsah. The committee was headed by Zayd ibn Thabit and he was assisted by Abdullah ibn Zubayr, Sa'ad ibn al-Aas, 'Abdul Rahman ibn al Harith, and others. Zayd requested Hafsah for her copy, which was carefully copied. Over the course of four months, four other copies of the Qur'an were made from the copy made from Hafsah's *mushaf*, one for each point of the compass. All unofficial copies of the Qur'an were burnt to avoid disunity.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, were the two stages of the preservation of the Qur'an equally important? Give reasons to support your answer.** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Candidates who agree with the statement that the compilation of the Qur'an both in the time of Abu Bakr and 'Uthman was equally important could say that had it not been preserved in Abu Bakr's time there was a danger of it being lost or forgotten as were the earlier books. Qur'an's preservation in 'Uthman's time was equally important as it resulted in the unity of the *umma* in reciting the Qur'an in one way and all generations of Muslims agreeing on its wording. If the candidates disagree with the statement, they will need to support their view with sound reasons.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write a detailed account about the second Pillar of Islam: prayer (*salat*).** **Use the AO1 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. Prayer (*salat*) is the foremost duty of a Muslim and serves as the physical evidence of acceptance to Islam and obedience to God. Candidates in answering this question can say that it was the first act of worship made obligatory by God. Its importance is such that it is considered to be a distinguishing feature between a believer and a disbeliever. Candidates can go on to name the 5 daily prayers and say what the time of their performance is. Other conditions of prayer besides timing which include intention, purity, *satar* and *qibla* could be written about in developed answers. If candidates write about how the *azaan* calls the believers to prayer, it should be read as development of the answer. Importance of prayers will add substance to the response. Candidates could say that having specific times each day to be close to God helps Muslims to remain aware of the importance of faith in daily life. The various postures Muslims assume during prayer capture the spirit of submission and prayer reminds Muslims of the Day of Judgment, when they will be before God to give an account of their deeds. Answers could also write about prayers being read in congregation and their importance. Candidates may also give a description of how *salat* is performed. The scope of what can be written in the response is broad and it is the detail and development of the points made that will earn the candidate's marks.	**10**
5(b)	**What is the importance of praying in the mosque for Muslims?** **Use the AO2 Marking Grid** Candidates may include some of the following information. All other relevant information must be credited. A whole range of responses can be given. It could be said that the reward for praying in the mosque is greater than praying alone. It could be added that every step taken towards the mosque is seen as an act of charity. By praying together the feelings of brotherhood are strengthened between Muslims. They get to know their fellow Muslims and in times of need are aware of and able to help each other. The Friday sermons increase Islamic knowledge of the believer.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **17** printed pages.

© UCLES 2022

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1	**Choose any two of the following passages from the Qur'an, and** **(i) Sura 96.1–5.** **Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.** **(ii) Sura 99** **1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good see it! 8. And anyone who has done an atom's weight of evil shall see it!** **(iii) Sura 6.101–103** **101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has the power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 96.1–5** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • God is the Creator which is shown in this sura through the way humans were created from a clot. • Focuses on Allah's favours and mercy on humanity (His generosity). Divine revelation is the beginning of Islam and Prophethood. • He gives creation what they need, in this case, knowledge of God. • There is an emphasis on acquiring knowledge and recognising the knowledge that God gives to humankind. **Sura 99** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • God's power which will shake the earth, destroying what He created. • He has the power to give life/death. • God will give the earth a voice to say what has been done on her, from environmental abuse or neglect of resources to caring for animals. • People will be accountable for their actions on earth. • God will be the Judge of people's accounts, which will take them to Heaven/Hell. • His justice will be seen. **Sura 6.101–103** **The main theme is Allah in Himself.** Candidates will develop these themes in their own way. • God's power is shown as He is the only one to control the heavens and the earth. Everything originates with Him. • He has knowledge of everything, so although humans cannot understand Him, He understands everything in creation. • People should turn to/rely on God. He is the one who has the power to help humans, and He hears and sees all that they do. • Therefore, He is worthy of worship and prayer to reward their actions.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 96.1–5** • The importance of this sura is that it allows humans to understand how God created them from nothing. • Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject has a value to it and can help humans get closer to God. • It also helps Muslims understand how prophethood and Islam started, and they should reflect upon what God has sent down for them to help them live their lives. Therefore, they should be grateful to God. **Sura 99** • The Last Day creates a fear of accountability, reminding Muslims to stay on the straight path. • Good deeds will be rewarded encouraging Muslims to do good at all times, like following the Pillars, being honest and helping others. It keeps them away from disliked things like lying, cheating, gossiping and not obeying God's commandments. • It helps Muslims understand the temporary nature of the world which can prevent them from being distracted by worldly things, whether it's fashion, money, gaming or work. • Muslims should feel comforted by God's justice, that no good deed will go unnoticed or bad deed unpunished. **Sura 6.101–103** • These teachings emphasise the importance of the Oneness of God (*tawhid*) for Muslims, so they continue to worship one God. The only relationship He has is with His creation, He has no partners or offspring. He is unique. • Humankind is asked to worship Him as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, to fulfil their obligation to Him and turn to Him only. • He also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their creator as He is the ultimate authority over their affairs.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the Qur'an and Sunna and how they are used with *ijma'* in Islamic Law.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** A comprehensive answer will provide an account of each of the three sources, what they are and their role in Islamic Law and how they interact with each other. The four sources of Islamic Law are the Qur'an, the Sunna, *ijma'* and *qiyas*. For this answer candidates have to focus on the first three only. The Qur'an is an authority in Islamic law; it is the word of God. It is not questioned or contradicted by the other sources. It contains the main teachings and principles of Islam by which Muslims should live. The Qur'an is protected by God therefore its words and rulings cannot be changed until the end of time. The Sunna is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an, for example, alms-giving (*zakat*). The Qur'an gives permission to follow the Prophet (pbuh). The Hadith are used when the Qur'an is silent on a matter, for example, inheritance given to a grandmother is not mentioned in the Qur'an, but comes from Hadith. The Hadith are important because the Prophet (pbuh) was the final and perfect messenger to follow; the Hadith of Mu'adh ibn Jabal reflects this. They are interlinked and are the two main (primary) sources. When neither of the primary sources offer answers, then *ijma'* can be used. This is used mainly for issues that did not arise at the time of the Prophet (pbuh). *Ijma'* is the consensus of opinion of scholars. It has its basis in the Hadith: 'My community will never agree upon an error'. Some issues dealt with by *ijma'*, at the time of the caliphs, have been the compiling of the Qur'an or the second call to prayer (*adhan* at *Jum'a*) and more recently, the permissibility of IVF. Scholars meet and discuss new situations and decide on the issue, taking various factors into consideration, mainly that the decision does not go against the Qur'an and Sunna.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**How has the Qur'an, as a primary source of law, helped to unify Muslims over time?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Muslims around the world believe in the Qur'an as the most fundamental source of guidance, revealed by God, hence unifying them as they all consult the Qur'an for advice. The Qur'an provides the basis of Islamic Law making. That means that despite the growth of Islam and the number of Muslims from different countries and cultures, they all believe in the Qur'an as the basis of faith and law-making which unifies them in terms of the main teachings they live by and laws they follow. As the Qur'an has not changed over the years and was preserved at a very early stage and God has taken the responsibility to guard it, it has prevented many disagreements and divisions in Muslims on different issues.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of the Prophet Muhammad's life from his birth until he received revelation.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates should give a detailed answer regarding the main events in the Prophet's life until the age of 40. The Prophet (pbuh) was born in the year of the elephant. His parents were Amina and Abdullah. As with the custom of the time, he was sent to the desert with a wet nurse. Halima Sa'adia narrates that they had good fortune with the arrival of the Prophet (pbuh) in their household, and asked he stay with them another two years. During this time the angel Jibril came to clean the Prophet's heart while he was playing with his friends. Halima then returned him to his mother. His mother died on the way back from visiting family in Yathrib when he was six. His grandfather Abdul Muttalib looked after him and after he died the Prophet (pbuh), aged eight, came under the care of his uncle Abu Talib. Abu Talib would take the Prophet (pbuh) on trade journeys with him, and this is where Bahira the monk saw him and told Abu Talib that he was going to have a great future ahead of him, and told him to take him back to Makka as he was scared for his life if he continued to travel with the caravan. The Prophet (pbuh) picked up arrows in the sacrilegious wars (Harb al Fijar) and was present at the subsequent Fudul confederacy to protect fair transactions. He was known for his honesty and integrity and was employed by Khadija to go on a trade journey to Syria. After the Prophet (pbuh) returned with profits, her servant, Maysara, spoke about his good character, Khadija sent a marriage proposal to him which he accepted after consulting his uncle. They had six children together. At the age of 35 he helped resolve the issue of the fixing of the black stone, this prevented the Makkan tribes from fighting with each other. He began to spend longer periods in the cave of Hira and at age of 40 the angel Jibril came with the first revelation.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**The Prophet (pbuh) was an orphan and raised by many people. How did this prepare him for prophethood?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Going to the desert as a baby offered him good health and it helped him to learn the eloquence of the Arabic language which was said to be a pure dialect. This helped him communicate well with other tribes and others when preaching about Islam. He was able to observe and learn from different people which would have been beneficial for allowing him to understand people. This would allow him to understand the needs of different people in different circumstances/places. He would have the opportunity to learn different skills from different people, whether it was in the home or in the market. Alternately, a candidate might argue that being an orphan had no impact on the Prophet's preparation for prophethood because God made the preparations and would have helped him when it was needed.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the Prophet's pilgrimage in the final year of his life and his Farewell Sermon.** **Use the AO1 Levels of Response** **Candidates may include some of the following points. All other relevant points must be credited.** In 631, the Prophet (pbuh) performed his final pilgrimage. The people knew that the Prophet (pbuh) was going for pilgrimage and so many people came to join him on this journey. They numbered 30,000 in total. They performed *tawaf* at the Ka'ba and then proceeded to 'Arafah. At 'Arafah the Prophet (pbuh) addressed the people gathered there; this is considered his farewell speech, in which he indicated he may not be there the following year. In this sermon he asked the Muslims to take their guidance from the Qur'an and Sunna. Revenge was prohibited and usury was forbidden; he gave instructions for unlawful shedding of blood; the obligation towards looking after wives was emphasised as well as the kind treatment of women; sticking faithfully to the pillars of Islam was emphasised; the equality of humankind was highlighted saying no Arab has superiority over a non-Arab and vice versa; brotherhood was established. He told them the Qur'an and Sunna were left for them and reminded them they would have to answer for their deeds and that no new prophet (pbuh) or faith will come after him. He asked the pilgrims 'And if you were asked about me what would you say?' and they replied, 'We bear witness that you have conveyed the message and discharged your ministry'. He then raised his forefinger to the sky whilst saying, 'Oh Allah, bear witness'. Then the verses 5.3 were revealed ('This day I have perfected your religion for you…'). After that, he arrived at Muzdalifah and performed his fourth, *Maghrib*, and fifth, *Isha*, prayer. At the break of dawn, he returned to Mina to carry out the ritual of the Stoning of the Devil then ordered the sacrifice of the sacrificial animals that he had brought with him. He then returned to Makka, performed another *tawaf* and then spent the three days of Tashriq in Mina. It set a precedent for the rites and rituals of *Hajj* that are to be performed by Muslims. The Prophet (pbuh) completed his pilgrimage and returned to Madina.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, what was the most important teaching from the Farewell Sermon? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** The Five Pillars, because this is the basis of Islam and without emphasising it, people may not have practised their religion as much. The reminder of the Day of Judgment as this would encourage Muslims to act in the best way to ensure they have good deeds when giving their account. The equality of humankind, where no Arab has superiority over a non-Arab and so this can help overcome issues of racism. The treatment of wives and women in general could help deal with the problems facing the inequality of women. The sermon focused on a Muslim's action, ethics and morality so answers related to this can be credited if they have given an explanation of their importance, whether it is related to the financial structure (dealing in interest), adultery, responsibility of actions (particularly in crimes), and worshipping God.	**4**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the various tasks performed by some of the Prophet's Companions as his Scribes.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** There were a number of Companions who acted as scribes of the Prophet (pbuh) and they each had different tasks, such as writing the revelation, recording public contracts and transactions, and letters sent from the Prophet (pbuh) to other leaders. The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. There were various companions who had different roles as scribes. They wrote verses down on a number of materials, for example, parchments, bone and dried leaves. Zayd ibn Thabit was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive, subsequently having most of the Qur'an in written form. He was asked by the Prophet (pbuh) to learn Hebrew so he could respond on the Prophet's behalf to the Jews who wrote to him. The Prophet (pbuh) used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular sura (chapter). In this manner, the Prophet (pbuh) arranged the text of the Qur'an in a systematic order till the end of the chain of revelations. Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God'. Some companions, who did not write down the revelations, had memorised them instead and their versions were used to verify the written copies after the Prophet's death. Some of the Companions were official scribes who wrote letters for the Prophet (pbuh) and treaties. Ubayy ibn Ka'ab, had memorised the Qur'an and is said to have had his own written portions of the Qur'an, and wrote letters to heads of state for the Prophet (pbuh). ʿAli was also an important scribe and wrote treaties for the Prophet (pbuh), such as the Treaty of Hudaiybiyya. Abdullah ibn Mas'ud was known for his knowledge of the Qur'an and the Prophet (pbuh) said about him, 'Whoever wants to read the Qur'an as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd.' He was someone who wrote portions of the Qur'an.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	ʿAbdullah ibn ʿAmr ibn al-ʿAs was one of the first companions to write the Prophet's sayings. He sought the Messenger's specific permission asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, for I speak nothing but the truth.' He had a book/journal that he kept to record the Hadith from the Prophet (pbuh). Due to this he is one of the main narrators of Hadith. Abu Hurayra said, none of the Sahaba would narrate more Hadith from me except ʿAbdullah ibn ʿAmr ibn al-ʿAs – he would write them down more than me. Candidates might mention other scribes but should say what their roles were.	

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What are the benefits of the Qur'an being available to everyone on the internet?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say it is a useful source to have the Qur'an online as it makes it more accessible to more people. There is a lot of information easily available on the internet, so it is possible to do a few searches and find a lot of sources available for you to read on different topics of the Qur'an. The Qur'an and most Hadith books are all online now, so people can easily access the information they need. People who cannot read the Qur'an can access different recitations of it, or people who have just learned to read Arabic can use it to follow along while listening to a recitation. The Qur'an online can be in the language of the person reading it. Some candidates may say there are not many benefits by saying, that the internet has its disadvantages as there may be Qur'ans online that are not standardised and there is more room for error as they cannot all be checked. They could say that the Qur'an is not available to everyone on the internet as not everyone has access to the internet.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **20** printed pages.

© UCLES 2022

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16 year old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, marks should be awarded for appropriate responses to reasonable interpretations of the question.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners are capable of answering the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the full range of marks available within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE
AO1: Knowledge – part (a) questions
Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1	**Choose any two of the following passages from the Qur'an, and** **(i) Sura 2.21–22** **21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.** **(ii) Sura 114** **1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.** **(iii) Sura 108** **1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 2.21–22** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • Creator: God is the creator of humankind so they should only worship Him. • Worship: God, as a creator, is only worthy of worship. • Piety: God's worship creates piety. • Creation: He also created what is for the benefit of humankind (guidance, fertile earth, shade, and water from sky). • Sustenance: God also provides sustenance to His creatures. He has made permanent arrangements and set up systems for that. • Gratitude: People should be grateful to God for what He has created and provided. • *Shirk*: Humankind should not commit the greatest sin of associating partners/rivals with God. • *Tawhid*: He is the only creator and sustainer. **Sura 114** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way. • Sovereignty: Establishes Himself as master (*Rabb*), king (*Malik*) and true God (*Ilah*). • Divine Protection: God instructs to seek divine protection against all evils and harms. He is a protector from invisible beings (*jinn*) and humankind. • God's Help: Only He can help in times of need, in this case from (*jinn*) and humans. Seek help only from Him. • Control: He created everything so controls everything, even mischief makers. • Warning: It's a warning about those who whisper evil/bad ideas to humans, and then disappear and leave them on their own. **Sura 108** **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way. • Consolation: It was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • Prophet's help: God always helps, protects, consoles and rewards His prophets. • God's gift: God has given the Prophet (pbuh) *kawthar*, which has various meanings. • *Kawthar: kawthar's* most common meaning is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(a)	• Worship: God commands His followers to pray to Him. • Gratitude: To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today** **Use the AO2 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** **Sura 2.21–22** • The themes of these verses invite people to contemplate about God and nature. • Humans must worship their creator. • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible for looking after their environment and not be wasteful. • Gratefulness to God should also be displayed. • Humans should acknowledge who their sustenance has come from and rely on God for everything. • They should also abstain from setting rivals with God. **Sura 114** • God is the king so it is Him who people should seek refuge with. • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, for example, invisible beings (*jinn)*, humans or internal whisperings such as jealousy. • They should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • It strengthens reliance on God. • It creates trust in God's control, authority, and protection as well as awe for God's immense powers. • Reciting this sura, along with the others (*quls*) is a source of protection. **Sura 108** • The teachings give an insight into the relationship between God and the Prophet (pbuh) has lessons for Muslims. • Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. • Future hope is also given with the promise of the *Kawthar* in paradise. • God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support. • People should not feel disheartened and remain steadfast in times of difficulty, for example, during illness or oppression. • Muslims should display a spirit of sacrifice and prayer, particularly when hard times befall. • Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Give an account of the Prophet's experience of receiving the first revelation of the Qur'an.** **Use the AO1 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** The Prophet (pbuh) had increased the time he spent in solitude in the cave of Hira. He used to meditate for a month, as was the Arab tradition, only returning home for provisions. When he was 40 the revelation came to him, during the month of Ramadan: The angel Jibril came to him and instructed him to read (*iqra*) and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it anymore'). He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel released him and the Prophet (pbuh) recited the first few verses of Sura Alaq (96.1–5), saying it was as though they were imprinted on his heart. The first verses of Sura Alaq are: '1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.' The Prophet (pbuh) came out of the cave and saw the angel on the horizon. The angel told him, 'You are the Messenger of Allah and I am Jibril.' He was confused and shaken and he ran home and asked his wife to cover him. She consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood. Waraqa also predicted the Prophet (pbuh) would face opposition from the Makkans. Answers can be elaborated on with detailed description and quotations. Some candidates may also mention customs of spending time in isolation (*tahannuth*) or give more details of the background. All variations of some events, as recorded in reliable historical accounts are acceptable.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**What was the significance of the Qur'an being revealed over 23 years?** **Use the AO2 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** Giving the Prophet (pbuh) the Qur'an in small portions was an easier way for him to absorb and teach the message to others. It also made it easier for the new followers to implement their new faith. Some of the passages were revealed in response to specific events, so they came when they were needed, over the Prophet's lifetime. Not giving a complete book meant that it was less likely for people to claim the Prophet (pbuh) had written it himself or had taken it from elsewhere. Other relevant answers should be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the tribes living in Madina and the details of the Constitution of Madina that brought them all together.** **Use the AO1 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** A comprehensive answer will provide an account of the people living in Madina, the Prophet's interactions with them and the Treaty they agreed upon. The Aws and the Khazraj were two of the most prominent tribes of Madina. Most of the people belonging to these tribes had become Muslim and were together called 'Ansars' after the migration. These tribes had been fighting for 120 years. The Battle of Bu'ath was fought between them near the city of Madina before the arrival of the Prophet (pbuh). The Prophet's migration resolved the rivalry between them. There were also some Jewish tribes living in Madina, most prominent of which were Banu Qaynuqa, Banu Nadir and Banu Qurayza. They had been waiting for the arrival of a prophet, but they had expected him to come from the lineage of Ishaq. There were also some Christians living there. After the arrival of the Muslims in Madina, another group was formed called 'hypocrites' in the Qur'an, although this was not a tribe. All three Jewish tribes were rich and powerful, and also considered themselves more knowledgeable than the Arabs. Whereas the Arabs were all farmers, the Jews were the controllers of industry, business, and commerce, in Arabia, particularly in goldsmithing. Consequently, they had a high profile in the economic life of Madina. As there had been fighting between the tribes, and there was also the chance that the Quraysh would try to attack the Muslims in Madina, the Prophet (pbuh) tried to unite the residents of Madina. He hoped to maintain friendly relations with them. One way to do this was to create a treaty for the citizens of Madina, including non-Muslims, about their rights and responsibilities as part of the community. The constitution had two parts, the first part governed the relations between the believers, Migrants and Helpers, while the second part included Jews. The treaty included that believers and Jews were to form one Umma (nation). Each would have complete freedom to practice their religion. The Jewish tribes and the Muslims were to offer peace and expel any enemy facing the city. If anyone were to attack, Jews and Muslims would help each other to fight off the attack. Anyone causing oppression or breaking the Treaty would have to face the consequences. The Prophet (pbuh) would judge between them if disagreements occurred among them.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	Madina would be a sanctuary for all the people of the document. No protection or refuge will be granted to Quraysh or their allies. The constitution also had provisions for a system of financial aid. The Quraysh were to be boycotted commercially. The constitution stayed in place for 10 years and initially the relations between the different groups remained sound. They engaged in commercial dealings with each other and gave and received help from each other. Details about the migration itself, the Pledges of Aqaba, the Brotherhood of Madina and the Prophet's activities in the early days, apart from those mentioned above, are not relevant, so are not credited.	

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what important lesson(s) can be learned from the Constitution of Madina by Muslims today? Give reasons to support your answer.** **Use the AO2 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates will select lessons; this should show their understanding. It is important for Muslims to understand that when living with people of other faiths they should try to live amicably and protect the rights of each other. Whether they are a minority where they live, or the majority, they should understand the needs of others living with them and ensure they have equal rights and respect each other's. Candidates can also share examples of the lessons learned from the Constitution of Madina being applied in today's world such as entering into agreements with other communities and nations to establish common goals. For example, sharing resources through economic co-operation agreements or establishing peace.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the main events of the Battle of Khaybar and the Battle of Tabuk.** **Use the AO1 Levels of Response.** **Candidates may include some of the following points. All other relevant points must be credited.** The Battle of Khaybar (628) was fought against the Jews who had broken their agreements with the Muslims. The tribes in Khaybar had tried to instigate other tribes in the area to attack the Muslims. After the treaty of Hudaybiyya, the Prophet (pbuh) eventually decided to try to put a stop to these attacks and raised an army to march to Khaybar. The Muslim army of 1400 caught the city by surprise. Jews locked themselves in the fortress. There were eight forts in total. The Muslims attacked the first fort of Naim and then took over the other numerous strongholds, one after the other, except al-Qamus which was considered impenetrable. The Prophet (pbuh) said, 'Tomorrow I shall give the banner of Islam to a man who loves God and His Apostle... and he will conquer Khaybar.' The banner was given to ʿAli, and he went to fight the Jewish leader, Marhab, who was killed. The Jews requested they stay in the oasis on the premise that they were better farmers and knew the land. The Prophet (pbuh) agreed and in return the Jews would give half their produce to the Muslims. The battle strengthened the Muslims and the Prophet's leadership as well as bringing economic prosperity. The Battle of Tabuk (630) took place due to the Byzantines becoming wary of the growing Muslim power and them wanting to defeat the Muslims before they became too big or powerful to conquer. Heraclius therefore ordered a large army to be prepared. The Nabateans brought news to Madina of the army that Heraclius was preparing. It was the time for harvesting crops and the weather was very hot while the crops were ready to be harvested but the Prophet (pbuh) made a decision to go to war and meet the Byzantines on their border. Everyone donated generously for the battle: ʿUthman gave a lot of his wealth for the campaign, which was praised by the Prophet (pbuh), Abu Bakr and ʿUmar gave all and half of their wealth respectively. ʿAli was left behind to look after his family. The Muslims marched to Tabuk with 30 000 men, with the hypocrites staying behind using the excuse of hot weather: 'Say, O Prophet (pbuh), "The Fire of Hell is far hotter!"'	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	The army faced many hardships in the intense heat and had little water. Once at Tabuk they stayed around 20 days, but the Byzantine army did not arrive. The Prophet (pbuh) made treaties with some of the tribes on the border. On the return to Madina the Muslims' reputation as a powerful force reached far and wide, and many delegations came to visit him after this event.	

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Despite their difficulties in the Battle of Khaybar the Muslims never gave up. What might Muslims learn from this in their everyday lives?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** In the Battle of Khaybar Muslims remained steadfast despite the difficulties they encountered. Today Muslims should continue to work for the advancement of Islam and never give up hope no matter what hardships they face. If you believe in what you are doing, then you should continue to work hard to succeed. If you work hard for the truth or for a good cause, then God will be on your side. Candidates can give examples from their everyday lives to show how they can implement the lessons learned.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of the Companions Bilal ibn Rabah and Abu Sufyan ibn Harb.** **Use the AO1 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** Bilal ibn Rabah was born in Makka into slavery. His mother was Hamama (Jumana), who was once a princess of Abyssinia but was subsequently captured and enslaved, and Rabah (Riyah), his father was an Arab slave from the Banu Humah Clan in Makka. His master was Umayya ibn Khalf. After conversion he suffered harsh persecution at the hands of his master, being laid on the hot sand for days and tortured in various ways. Despite this he did not give up his faith. He was one of the slaves freed by Abu Bakr and eventually he migrated to Madina. Abdullah ibn Zayd had a dream that he narrated to the Prophet (pbuh), and the Prophet (pbuh) asked him to narrate it to Bilal and asked Bilal to give the call to prayer because he had a beautiful voice. Bilal was appointed as the first *muezzin* (the person who calls Muslims to prayer). He was also placed in charge of the treasury (*bayt al-mal*) providing sustenance to widows, orphans, wayfarers, and aided the Prophet (pbuh) in securing his daily sustenance and clothes. He fought in all the battles, and at the Battle of Badr he killed his former master. He gave the call to prayer (*adhan*) after the Conquest of Makka. After the death of the Prophet (pbuh) he was so grief stricken he refused to call the *adhan* again and left Madina. He went to Damascus and died there. Abu Sufyan was a prominent and powerful figure among the Quraysh, and a staunch opponent of the Prophet (pbuh) and the Muslims. He belonged to Banu Ummaya (Banu Abd Shams). His daughter Ramla (Umm Habiba) was married to the Prophet (pbuh). It was his caravan, returning from Syria that was the basis for the Battle of Badr, where despite reaching Makka safely the Quraysh still decided to fight. After the loss at Badr, revenge was sought, and Abu Sufyan led the Quraysh army to Uhud. His wife Hind also went seeking revenge for the death of her father at Badr. At the end of the battle, he went to the top of the mountain and shouted loudly, saying, ‘today is in exchange for the day of Badr’. After Uhud, Abu Sufyan vowed to fight again and the next time they met was at the Battle of the Trench. He led the coalition forces. After the Quraysh broke the Treaty of Hudaybiyya, Abu Sufyan went to Madina to attempt to restore the treaty, but without success. His daughter refused to let him sit on the prophet’s mat.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	He subsequently converted to Islam when the Prophet (pbuh) marched towards Makka, and the Prophet (pbuh) honoured him despite his fierce opposition for many years by declaring his house place of safety. In future battles, Abu Sufyan fought bravely as a Muslim and at Ta'if he lost an eye, and it is said at Yarmouk he lost the other. He was made governor of Najran. He also testified to Prophet's truthfulness and honesty in the Court of Heraclius during one of his trade missions. He died aged 90 in Madina.	

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What lessons can be learned about equality from <u>either</u> Bilal's <u>or</u> Abu Sufyan's conversion to Islam?** **Use the AO2 Levels of Response.** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say, that whether a person is from a rich and prominent background, or a poor background, they are both welcomed into the fold of Islam as equals. It does not matter what race a person is. Once they have become Muslim their status is determined by their faith, and their loyalty to God and the Prophet (pbuh). Even if someone has been fighting against Islam or Muslims, as Abu Sufyan was, upon conversion and repentance, past sins can be erased hence people should not discriminate against anyone for their past lives, particularly when they make an effort to mend their ways. Similarly, people should not consider themselves superior due to their virtuous acts and judge others, or be cruel to them, because it is just as possible for them to come to the right path, as anyone else.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **16** printed pages.

© UCLES 2022

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2-5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2-5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and Questions 2-5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and** **(i) Hadith 3** **Let him who believes in Allah and the Last Day either speak good or keep silent and let him who believes in Allah and the Last Day be generous to his neighbour and let him who believes in Allah and the Last Day be generous to his guest.** **(ii) Hadith 9** **No one eats better food than that which he eats out of the work of his hand.** **(iii) Hadith 16** **The believers are like a single man; if his eye is affected, he is affected, and if his head is affected, he is all affected.** **(iv) Hadith 10** **One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) The Hadith mentions three kinds of action and before mentioning each action the Prophet (pbuh) repeats the statement 'Whosoever believes in Allah and the Last Day,' thereby linking each of these actions to one's faith. It could be said that by one's speech one can do much good or harm, and in this Hadith the instruction is to use speech in a positive way. In another Hadith the Prophet (pbuh) has linked faith directly with speech by saying, 'A Muslim is he from whose tongue and hand other people are safe,' (Bukhari). Candidates need to clearly bring out the teaching and could refer to the other two statements made by the Prophet (pbuh) in the Hadith to develop their answer. (ii) Muslims believe that God has determined each individual's earnings (*rizq*) before their birth. The struggle is about how a Muslim achieves that *rizq*. Great emphasis is placed on earning lawfully and on dignity of labour. Through the teaching of this Hadith the Prophet (pbuh) is encouraging Muslims to work hard and honestly to earn their livelihood. The Hadith discourages reliance on others and unlawful earnings. An underlying message of the Hadith is that it is not how much you earn but how you earn it which is important. (iii) This Hadith focuses on the concept of brotherhood in Islam. Muslims are joined together in brotherhood by their common faith. The example of the human body is given in the Hadith to show that just as the head is the command centre and vital to humans, brotherhood is essential to Muslims and holds them together. Islam promotes unity amongst Muslims and wants to see them defend the blood, honour and property of their fellow Muslims and feel the pain of one another and help each other in difficult times. (iv) Islam lays great stress on the welfare of the community as a whole. It encourages the believers to fulfil the needs of the vulnerable in society who would struggle without help. Widows and the poor are specifically mentioned in the Hadith, but the broader teaching is to help all people who may be vulnerable. An important teaching given in the Hadith is that worship is not restricted to just physical acts of worship but cover every good deed for which each Muslim will be rewarded.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) By using one's speech responsibly, for example, not backbiting, not using abusive language, Muslims can put into practice the teachings of this Hadith. Candidates can develop answers by saying that honouring one's guests and fulfilling the needs of their neighbours are further examples of the practice of the teaching given in the Hadith. (ii) Muslims today can follow the example of the Prophet (pbuh) and that of other prophets who all worked for their livelihood, many as shepherds, which highlights the dignity of labour. Unlawful means of earning should be shunned, and Muslims today should work honestly and live within their means. (iii) The teachings given in this Hadith can be practised by Muslims being aware of the sufferings of fellow Muslims and humanity at large. When today Muslims of one country are in distress or are being oppressed their pain should be felt by the entire Muslim community (*umma*) who should do whatever is in their power to alleviate the sufferings of their brothers in faith. (iv) Providing resources for the poor and free healthcare, supporting widows and orphans so that no one is left behind and ensuring all are given a fair chance in society, are some ways in which the teaching of this Hadith can be practiced. Candidates can further develop their answers. One way in which they can do so is by giving examples from Islamic history or present times.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write an account of the following <u>three</u> categories of Hadiths:** • Sound Hadith (*Sahih*) • Good Hadith (*Hasan*) • Weak Hadith (*Da'if*). **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say that Hadiths are generally classified according to the quality of the text, truthfulness and reliability of narrators, and continuity in the chain of transmitters (*isnad*). Sound/*Sahih* Hadith is a term used to describe any Hadith whose accuracy is beyond question. The narrators of these Hadiths are renowned for their honesty, truthfulness and strong memories and there is no break in the chain of narrators. The answer can be developed by saying that a sound Hadith is one whose line of transmission goes back to the Prophet (pbuh). To check its authenticity, compilers developed specific rules governing the acceptance of the narrators transmitting Hadiths and established rules to check the chain of transmitters and what they said (*isnad* and *matn*) of Hadiths. The books of Imam Bukhari and Muslim are examples of *Sahih* Hadiths. Good/*Hasan* Hadith are Hadiths whose text is absolutely true, but whose narrators (*isnads*) do not pass the test of complete reliability and accuracy of memory based on the strict criteria established by a specialist (*Muhadditheen*). The Hadith in this group, though considered reliable and good, are a degree less in quality than the *Sahih* Hadiths and hence are considered inferior to them in Hadith literature. Weak/*Da'if* Hadith are those whose truthfulness in both text and transmission is not beyond question. Though their authenticity is not proven they are not rejected altogether. A Hadith could be weak for many reasons, for example, one of its narrators may not be well known for his piety or reliability, but the compiler has no evidence that would question the narrators' character. The narrator could have a less than perfect memory, but his truthfulness was never questioned. Weakness in a Hadith could be due to interruption in the *isnad*.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**In your opinion, why was it considered important to classify Hadiths into *Sahih, Hasan* and *Da'if*? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** One reason could be that Hadiths are used in making Islamic law and for this purpose it would be critical to know whether a Hadith was *Sahih* or *Da'if* as in legal matters only the most authentic Hadiths can be used to prevent incorrect law making. Weak Hadiths also have a place in Hadith literature, and it is important to classify them. They explain and provide information on questions relating to morals and religious devotion and thus keep the faith pure and its practice correct. Candidates may give an example of a weak Hadith to develop their answer further.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about the Battle of the Bridge and the Battle of Buwayb, fought during the caliphate of ʿUmar.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Battle of the Bridge: Fought in 634 between the Muslims and the Persians. The Muslim army was led by Abu ʿUbaydah Tahaqifi and according to Muslim accounts the Persians were led by Rustam. Some sources say that the Persian commander in this battle was Bahman. An old bridge across an irrigation canal lay between both armies. ʿUbaydah decided to cross the bridge to meet the Persians. The Persian elephants terrified the Muslim horses, and the Persian archers devastated the Muslim ranks. Muslims dismounted and engaged in fighting with swords. Many were trampled upon by the elephants including ʿUbaydah. At this point a soldier cut off the ropes of the bridge to stop Muslim soldiers from fleeing the battle. Many drowned as they tried to get to safety. The Battle of the Bridge was the worst defeat suffered by Muslims in the early wars of conquests. Battle of Buwayb: In 635, determined to avenge the defeat of the Battle of the Bridge, a combined force of Muslim and Christian soldiers was put together under Muthanna. Muthanna was seriously wounded in the former battle but effectively inspired his men from his sick bed. The Persian army of 12,000 men met the Muslim force at Buwayb under the command of Mehran. Both armies were again on either side of the river but this time the Persians crossed, and a fierce battle ensued. Though the Persians were in greater numbers the Muslims fought desperately and once Mehran was killed the Persians were demoralised and tried to retreat. The Muslims blocked access to the bridge and eliminated the opposition forces.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Why was victory in the Battle of Buwayb significant for Muslims?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could say that the Persians were one of the two superpowers of the time. Defeating a large, well-equipped army led by one of their strong commanders was no mean achievement for the Muslims. Their victory gave a boost to their morale and with this Muslims lost their fear and awe of the Persians. It also meant that southern Iraq was now in the control of the Muslims. Success at Buwayb gave Muslims the confidence to boldly confront the Persians in the Battle of Qadissiya fought in the following year, 636. This led to another Muslim victory following which there was peace in the region for the next few months.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the main reasons for the revolt against ʿUthman's rule and the events of the rebellion in Madina?** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** The main criticisms against ʿUthman can be summarised as, the appointment of relatives and clan members to important government posts, the leniency shown towards them in both personal and professional conduct, his spending from the public treasury on his relatives and burning copies of the Qur'an. ʿUthman did not address the criticisms levelled against him, this led to the rebellion in Madina in 656 when three columns of men, supposedly on their way to Makka for the pilgrimage left their garrison cities. They set up separate camps when they reached Madina and sent deputations to the three most respected members of the old inner council of Companions. At first the Companions rebuked the rebels for coming to the holy city bearing arms but as the deadlock intensified ʿAli agreed to act as an intermediary. ʿUthman reluctantly agreed to appoint Abdullah ibn Abu Bakr as the new governor. However, three days into the march back to Fustat, the rebel column was overtaken by an African slave who, when caught, was found to have a letter with the caliph's seal instructing the governor of Egypt to arrest the ringleaders and put them to their deaths upon their return. Now furious by this turn of events, the three columns headed back for Madina, where ʿUthman denied all knowledge of the letter. He promised to hear the grievances of the rebels and address them but said he could not step down from his position as caliph as they demanded, and refused to call the army in to fight fellow Muslims. This rebellion in Madina eventually led to his martyrdom and the end of his caliphate. Details of his martyrdom, if given, can be read as development of the answer.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, what was the most serious consequence of ʿUthman's assassination? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could give a range of answers. It could be said that ʿUthman's assassination and the subsequent election of ʿAli caused divisions amongst the Muslims as his election, supported by the rebels, was not accepted by some. This led to a cry for ʿUthman's murder to be avenged and the first battles amongst Muslims were fought as his assassination caused disunity amongst the Muslims. Candidates can give one point and develop their answer or give more than one point and briefly evaluate them.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Friday (*Jum'a*) prayer is of special importance to Muslims. Describe:** • **how worshippers prepare for this prayer** • **what its main features are.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Friday prayers are of special importance to Muslims and believers are urged to perform this prayer in the mosque behind a prayer leader (*imam*). Before attending this prayer, worshippers usually prepare themselves as is recommended. They do this by bathing, cutting their nails, wearing fresh and clean clothes and by applying oil (*ittar*) before coming to the mosque. There are two calls to prayer (*adhans*) for Friday prayers. The first one is to alert the believers that it is time for *Jum'a* prayers which starts after the second *adhan*. The main features of the Friday (*Jum'a*) prayer are: • It falls at the same time as noon (*Zuhr*) prayer which it replaces. • It is performed in a mosque, if available. • It must be performed in congregation led by an *imam* and cannot be offered individually. When the time for prayer comes the *adhan* is called, the *imam*, facing the worshippers, delivers a sermon which is compulsory to hear and is an essential part of the prayer. Two sermons are delivered, one distinguished from the other by a brief pause. At the end of the sermon, prayers (*du'a*) are said for individuals and the *umma.* Finally, after the sermon two *fard raka'at* are said behind the *imam.* Only the *fard raka'at* are prayed in congregation.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What are the benefits of praying in a congregation? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** One of the main benefits is that the reward for praying in a congregation is 27 times greater than praying individually and the experience of praying together with the *umma* is an uplifting one. Praying in a congregation increases brotherhood between people. The problems of the community can be discussed. Every step taken towards a mosque is seen and rewarded as charity done. Charity can also be collected at the mosque to distribute amongst the needy or used for mosque funds. Candidates could give other benefits of praying in congregation and some of these may be based on their own experiences.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **May/June 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2022 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

This document consists of **16** printed pages.

© UCLES 2022

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. In order to ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus

(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer Question 1, Question 2, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in Question 1, and 10 marks in Questions 2–5, while part (b) tests AO2 and earns up to 4 marks in Question 1 and 4 marks in Questions 2–5. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For Question 1 all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and;** **(i) Hadith 4** **A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.** **(ii) Hadith 19** **The world is the believer's prison and the unbeliever's paradise.** **(iii) Hadith 14** **May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.** **(iv) Hadith 13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose they will go away.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) The teaching given in this Hadith is that the minimum requirement for attaining paradise is the fulfilment of the Five Pillars, and even from these five the last two, alms-giving (*zakat*) and *Hajj* are obligatory on only those who have the means to fulfil them. Abiding by what God has made permissible and refraining from the forbidden is the only other condition that needs to be fulfilled to enter Paradise. Islam is a simple religion to follow, and the given teaching is telling Muslims not to over burden themselves or others with optional *ibadah* and self sacrifice, but to do what they comfortably can in order to gain extra rewards from God. (ii) The teaching given in this Hadith is for believers to treat the world as a temporary place and to always remember that a person's final dwelling is in the hereafter and that attaining Paradise should be the goal of every Muslim. A believer therefore has to live life in this world despite its charms following God's commands and abiding by His restrictions. Those who do not believe in God or the hereafter, the Hadith adds, live their life in self-gratification. (iii) At the heart of Islamic teaching is mercy and kindness which can be practiced by all Muslims. God has enjoined Muslims to show kindness and mercy in all aspects of life including trade. The instruction in this Hadith clearly tells believers that honesty, fairness, and kindness should be the guiding principles of every business transaction. The Prophet (pbuh) would instruct his Companions to be lenient and gentle towards the borrower. (iv) The Qur'an is a book of guidance and a source of all Islamic teaching and should never be neglected. Reading and understanding of the Qur'an has been emphasised in this Hadith. The example of tethered camels has been given to show the strong relationship a Muslim should have with the Qur'an if this relationship is weakened then a Muslim could go astray.	**4**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** (i) Muslims can put these teachings into action by being obedient to God and by putting into practice the Pillars. Fulfilling them with sincerity and on time, for example, offering prayer (*salat*) at the prescribed time, fasting in the month of Ramadan and abstaining from what God has forbidden are some ways of practicing this Hadith. Students can give personal examples to support their answer. (ii) Following the laws of God and the practice of the Prophet (pbuh) should be the way of life for Muslims. By staying away from the forbidden foods and drinks. For example, eating lawful (*halal*) foods although the environment you are in may be tempting you with other foods. By practicing modesty, for example, lowering one's gaze in the presence of the opposite gender. By earning lawfully. There are many ways Muslims can put into practice the teachings of this Hadith. Examples can be given to develop the answer. (iii) By conducting all trade and financial dealings honestly and fairly and by giving respite to a debtor when asking for one's money back are a few ways of putting into practice the teaching given in the Hadith. Not selling substandard goods and keeping high margins are other ways in which this Hadith could be put into action. Examples from the past or present day could be given. (iv) By establishing a strong relationship with the Qur'an all Muslims can practice this Hadith. Reading a small portion of the Qur'an daily, understanding and implementing the teachings given in it, teaching others to read and understand the Qur'an are all ways to practice the Hadith.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Consensus (*ijma'*) is the third source of Islamic law. Write an account of *ijma'* and give two examples of how it was practiced in the time of the Companions.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** After the Qur'an and Hadith of the Prophet (pbuh) come the secondary sources of law. *Ijma'* is the third source and can be referred to only if there is no clear teaching on the matter being looked into in the primary sources. The Prophet (pbuh) made *ijma'* permissible when he said, 'my community will never agree upon an error'. There are broadly two kinds of *ijma'*, the first is the general agreement of all Muslims in matters of belief and the second one is related to legal matters. This can be defined as an agreement among a group of Muslims about an issue on which the Qur'an and Sunna have not given a final word. There are different opinions on who make up this group of Muslims whose *ijma'* should be followed. Here candidates can give a list of different opinions on whose *ijma'* should be accepted. They should also write an account of the list of rules that were established for the sake of consistency in decisions made through *ijma'*, for example, the jurists authorised to do *ijma'*, must have a thorough knowledge of the Qur'an and Sunna, they have to be pious and God fearing. The second part of the question is asking the candidate to give two examples of *ijma'* practiced in the time of the Companions. The election of Abu Bakr as caliph could be one and the decision to compile the Qur'an in the time could be the other. Candidates could give other examples such as in ʿUthman's time *ijma'* was taken on whether two *adhans* should be given to call believers to the Friday prayers. All valid examples should be accepted.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**'By using analogy (*qiyas*) the laws of Islam can be applied at any time and in any case.' Do you agree? Give reasons to support your answer.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Those who agree with the statement could say that new rulings can be formed for new issues that arise based on their similarity with the laws of the Qur'an and Sunna. For changing aspects of human life, the Qur'an and Sunna provide basic principles which may be applied by analogy whenever the need arises for example, the issue of drugs could be cited, cocaine was not present in the Prophet's time so is its use allowed? The Prophet (pbuh) had said, 'Every intoxicant is *khamr*, and every *khamr* is *haram*,' so every intoxicant is unlawful is a conclusion that could be derived using analogy. An opposing argument might state that some schools of thought may disagree with the given statement as *qiyas* depends very much on the ability of a legal expert to find comparisons between two principles, and because it is practiced by individuals it causes unease to some Muslims as it does not have the same broad support, as the other three sources.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of the leadership qualities shown by the Rightly Guided Caliphs during their rule. Give examples to support your answer.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Leadership in Islam is considered a trust and a responsibility. All four caliphs led their people with strong faith, wisdom, courage, justice, compassion and patience. They were always available to the people. The four Rightly Guided Caliphs are the best examples of leadership. They guided the people to the right path and were available to the people at all times. Abu Bakr laid the foundations of a truly democratic society, to develop their answer, candidates could say how that was done. For example, he established the council (*majlis e shura*) where affairs of the state were discussed, the caliphate was divided into provinces for better governance and a state treasury was set up. ʿUmar continued to consult the *majlis e shura,* each province was placed under a governor called a *wali*, who was chosen after consultation and all appointments were based on merit and ability. They executed justice to all. ʿUmar once sacked a *qadi* who stood up for him when he entered the court to answer a case brought against him. Commitment and sacrifice are other traits they displayed. ʿUthman refused to call in the army when rebels took over Madina to prevent blood shed. They were good administrators and looked for solutions to problems through *ijma'* and *qiyas*. ʿAli was martyred whilst leading the prayers; they never surrounded themselves with bodyguards and led simple lives. Candidates can develop their answers by bringing in examples to support the leadership qualities they write about.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Choose an example of leadership shown by the Rightly Guided Caliphs and say how it can be applied by leaders today.** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates can take any issue/situation that is faced by leaders today and compare it with a similar issue/situation faced by the Rightly Guided Caliphs in their time. The example candidates use must show the handling of the issue/situation and the lessons that can be learnt by leaders today from how the caliphs dealt with similar situations that arose during their period of rule. Dealing with finances of the state, providing justice to all equally irrespective of faith or status and the appointment of officials are possible areas of comparison. The caliph's personal security, or rather lack of it, as compared to what present day rulers have for themselves could be yet another example that could be discussed.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the martyrdom of ʿUthman and the election of ʿAli as caliph.** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates do not need to write about the causes of the rebellion in Madina, in any great detail in answer to this question, though some may refer to it and the account should be read as development of the answer. Candidates need to state that as the rebellion in Madina intensified and the rebels surrounded the house of the caliph ʿAli, Talha and Zubayr sent their sons to guard ʿUthman's door from any direct assault. When the rebels got the news that an elite force dispatched from Syria was 120 km from Madina they decided to act. They first attacked the caliph's house which was bravely defended by Hasan, ʿAli's son, and Muhammad, Talha's son. Marwan and his troops offered some resistance but were outnumbered and Marwan was seriously wounded. In the fight that followed, the rebels led by Muhammad ibn Abu Bakr reached ʿUthman just as the call for Friday prayer was being given. He was alone in his room with his wife Naila, reading the Qur'an. As the rebel's sword pierced his forehead, drops of his blood fell on Verse 137 of Sura al Baqarah. ʿUthman's wife threw herself over his body to protect it from indignity and did not move even after two of her fingers were sliced off. After ʿUthman's death ʿAli was recognised as caliph by the Muslims of Madina and the rebels. He was the only figure trusted by the different groups of Muslims. The public ceremony took place in the Prophet's mosque, in 656, where the faithful pledged their loyalty to ʿAli. Both Talha and Zubayr also swore the oath of allegiance to ʿAli.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Why do you think ʿAli encountered so much opposition after becoming caliph?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates need to give their views in answer to this question. Candidates could give one view and discuss it or give more than one view. It could be said that ʿAli had to face strong opposition soon after becoming caliph because of the new officials that he appointed which aggrieved those removed as well as their supporters. ʿAli was under pressure from many of the Companions. Talha, Zubayr and ʿAisha believed that the killers of ʿUthman should be promptly brought to justice. ʿAli's decision to postpone this matter created discontent against him. Mu'awiya the governor of Syria refused to step down from his post till the assassins of ʿUthman, his cousin, had been brought to justice and this led to serious consequences for ʿAli.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the significance of the following:** • ***Day of 'Arafah*** • ***Eid-ul Adha*** **Use the AO1 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** *Day of 'Arafah* is on the ninth day of *Dhul Hijja* and is the climax of *Hajj* and hence significant in Islam and to Muslims*. 'Arafah* is a vast empty plain, and it was here on the Mount of Mercy (*Jabl-al-Rahmah*) where the Prophet (pbuh) gave the Last Sermon and received the last revelation before his passing. *Wuqoof-al-'Arafah* is one of the greatest worships. It is the day of forgiveness of sins, the Prophet (pbuh) said: *'Hajj is halting at 'Arafah'*. On this day the gathering of people here from all corners of the world shows that social origin, race, ethnic orientation, wealth and profession have no bearing on the basic spiritual and human qualities. Pilgrims gather at *'Arafah* where they offer shortened and combined *Zuhr* and *Asr* prayers with one *adhan* and two *iqamats* and stay within the boundaries of '*Arafah* till sunset. This scene is also a reminder of the Day of Judgment where all humanity will assemble to account for their deeds before God, and where the final judgment will take place. *Eid-ul-Adha* is celebrated all over the Muslim world on the 10th of *Dhul Hijja* to mark the completion of *Hajj* and to remember the sacrifice prophet Ibrahim was willing to make at the command of God. His son, Ismail, was also ready to submit to the will of God. Muslims all over the world offer an animal sacrifice in God's name to show their obedience to Him. It is not the blood or flesh of the sacrificed animal that reaches God, but the piety (*taqwa*) of the believer that reaches him. To mark the significance of *Eid-ul-Adha* special *Salat ul Eid* is offered and Muslims celebrate this day with joy and festivities. Candidates could further develop their answer by writing about how *Eid-ul-Adha* is important in bringing families and communities together.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**The Prophet (pbuh) performed pilgrimage (*Hajj*) only once in his lifetime. What do you think this tells Muslims today?** **Use the AO2 Levels of Response** **Candidates may include some of the following information. All other relevant information must be credited.** Candidates could give a range of answers to this question. It could be said by candidates that *Hajj* is an obligation to God that a Muslim must fulfil if he has the means and health to do so and as God does not overburden his creation, he has made *Hajj* obligatory once in a Muslim's lifetime. The Prophet (pbuh) performed *Hajj* just once in his lifetime so that Muslims trying to follow his Sunna don't struggle with the performance of this Pillar as it is expensive to perform *Hajj* and requires the pilgrim to be in good health to perform all the rituals involved. Spiritual maturity can be another factor. The Prophet (pbuh) performed *Hajj* in the last year of his life.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2022 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **13** printed pages.

© UCLES 2022

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2–5	Description
4	4	8–10	• A well–structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well–developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well–structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited • discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:**	
1(i)	**Sura 6.75–79** 75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'	
1(ii)	**Sura 5.110** Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'	
1(iii)	**Sura 114** 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use the AO1 Levels of Response.**	**4**
1(a)(i)	**Sura 6.75–79** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way**, e.g. • Power: God's power is shown through His ability to control the sun and the moon. • Unchanging: His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • Guidance: The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide them. • Oneness (*tawhid*): His Oneness is pointed to through these signs and His power and so these verses tell Muslims to worship God alone.	
1(a)(ii)	**Sura 5.110** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way** e.g. • Guidance: God's assistance and guidance to His prophets, in this case Jesus was helped by the Holy Spirit, the Book and the wisdom, the Law and the Gospel. • Power: Jesus did great things but only with God's permission, "by my leave". • Support: God supports Prophet's in their mission by giving them miracles. • Protection: God provides protection to his chosen people. • Challenges: Prophets face opposition and persecution. In this case Jesus was rejected with claims of magic.	
1(a)(iii)	**Sura 114** **The main theme is Allah's relationship with the created world.** **Candidates will develop these themes in their own way**, e.g. • Sovereignty: God establishes Himself as Master (*Rabb*), King (*Malik*) and true God (*Ilah*). • God's refuge: Only He can help in times of need, in this case from *jinn* and humans. Seek help only from Him. • Control: He created everything so controls everything, even mischief makers. • Warning: It's a warning of those who whisper evil/bad ideas to humans, and then disappear and leave them on their own • Protection: God is a protector from *jinn* and humankind.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Levels of Response.**	**4**
1(b)(i)	**Sura 6.75–79** • The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything/anyone else, to help them in their lives and solve their problems. • It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God and look up to God for guidance. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him at all times.	
1(b)(ii)	**Sura 5.110** • These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. • The teachings show humans are capable of great feats but it is God who gives permission, strength and assistance for these, whether it is moon landings, space travel, etc. • Muslims should use these as signs of God's grace, and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.	
1(b)(iii)	**Sura 114** • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g. *jinn*, humans or internal whisperings such as jealousy. • This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • Praying and doing good deeds strengthens reliance on God. Reciting this sura with the other '*qul's'* is a source of protection. • God is the King so it is Him who people should seek refuge with.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about how God describes Himself so humans can know Him using:** **(i) Sura 2.255 (*Ayat al–Kursi*)** **(ii) Sura 114 (*Ikhlas*).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Both these passages are considered to be concise descriptions of God, both expressing His Oneness (*tawhid*) but in different ways. The language and descriptions used are there for humans to understand aspects of the nature of God in ways that would be understandable and relatable, as the reality is that God is far beyond a human being's comprehension. ***Sura 2.255: Ayat al–Kursi*** is considered to symbolise the authority, power, and Oneness of God (*tawhid*) – the first statement says there is no God but Him. He is self-subsisting, so He depends on no one, but everyone depends on Him. He is eternal so He was always there and will exist forever. He does not get tired, nor does he sleep – God is using examples that humans can relate to, to show how He can never be unaware nor become negligent in His duties. Everything is owned by Him showing His control and power. No one can appeal to God, or intercede, without His permission. His knowledge is all encompassing, knowing everything before and after them. No one will gain knowledge unless He allows it. The *Kursi* is His Throne and encompasses many meanings, including His power, His dominion and His Knowledge. And in all this there is no fatigue, with His attributes being beyond human understanding. ***Sura 114: Ikhlas* (sincerity)** is also referred to as Sura *Tawhid* as it encompasses the message of monotheism in it. *Ahad* in used in the Qur'an only for God, to describe His Oneness. *Samad* is considered one of God's perfect attributes, which encompasses many different qualities in one word – The Eternal Refuge, The Self-Sufficient, The Absolute, and the One on Whom all depend and to Whom all creation turns to for their needs. So while everyone needs Him, He is in need of no-one. He was not born, nor did He give birth, again this is a way of showing how God is unlike creation using attributes they can relate to. He is beyond comparison, so there is nothing in the heavens or earth like Him. This Sura gives a summarised description of the Oneness of God and the perfection of His attributes.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**How can Muslims use the verses from part (a) to connect to God in their everyday lives?** **Use the AO2 Levels of Response.** Candidates could say that these passages are short and so can easily be recited on a daily basis. They are regularly recited in the daily prayers and so that offers a connection with God. They are also often recited before bed to aid sleep and offer protection. Pondering upon their meaning will help a Muslim grow in awareness of their Lord and in turn help them to develop a connection with Him. Candidates can give other examples and all relevant answers should be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about the persecution faced by the Prophet (pbuh) after he started preaching Islam openly.** **Use the AO1 Levels of Response.** Candidates should write a detailed account of the difficulties faced by the Prophet (pbuh) himself. Candidates could give a brief description of the Prophet (pbuh) beginning to preach openly after years of secret worship. When he announced his faith to the Quraysh on Mount Safa, he immediately faced opposition. Some might also mention the initial invitation to his closer kinsmen and their reaction. They rejected his call to Islam, and subsequently went on to mock and torture the Prophet (pbuh). He was called a mad man, or possessed by *jinn* [15.6, 68.51]. They hired poets to write abusive poems. Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum. They laughed and mocked him after his son's death, calling him "*abtar*". Abu Jahl had the foetus of a she–camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima. He had rubbish thrown on him when he walked in the street. His followers were also persecuted which hurt the Prophet (pbuh) too. The Prophet (pbuh) and Banu Hashim were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water. When the Prophet (pbuh) visited Ta'if to try and spread the message of Islam there, he was ridiculed and the leaders sent children to throw stones on him. He was bleeding and took refuge in a nearby orchard. There was a plot to murder the Prophet (pbuh) which eventually led to his migration. Candidates may also refer to **bribery** and **coercion** attempts by the Quraysh.	**10**
3(b)	**Choose <u>one</u> example of the Prophet's conduct when persecuted and explain how it can be followed by Muslims today.** **Use the AO2 Levels of Response.** Candidates can offer other answers, but they could give examples such as: He was patient even when faced with persecution so Muslims should be patient when they are faced with hardships, whether it is difficulties at school with exams, being unwell and having to face sufferings with health or with the health of family members. He was steadfast when faced with adversity, so Muslims can think of this and turn to God, rather than turn away from God, in times of difficulty. He did not take revenge when he was in a position to do so which can be a lesson that forgiveness is superior to revenge, especially when one finds themselves in positions of power over others.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the first actions taken by the Prophet (pbuh) to establish a Muslim community in Madina.** **Use the AO1 Levels of Response.** Candidates may include some of the following points. All other relevant points must be credited. When the Prophet (pbuh) first arrived in Madina, the people were happy to see him and wanted him to stay with them. First of all he established the place for the first mosque and was then involved in its construction. Azaan was also introduced. On their arrival in Madina, the Muslims of Makka were without many belongings. The Muslims of Madina (mainly from the Aws and Khazraj tribes), who had invited the Prophet (pbuh) to their city, were happy to welcome the migrating Muslims. To unite the two groups, the Prophet (pbuh) made them brothers, pairing each of the Ansar with the Muhajirun. This was to help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. Sa'd bin ar-Rabi and Abdur Rahman bin Awf were made brothers and Sa'd was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying 'direct me to the nearest marketplace so that I may make my fortune with my own hands.' The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them to work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. The virtue of these two groups has been mentioned in the Qur'an, e.g. 'Those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful.' [9.20] Candidates may also make a reference to the Charter of Madina.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**How might Muslims today follow the example of the community in Madina to make their own communities stronger?** **Use the AO2 Levels of Response.** Candidates can offer their own opinions, but some suggestions could be: Muslims should try to establish a sense of brother/sisterhood in their communities, e.g. when people move into your area you could welcome them and share food with them. If you know they are in need of a job you can try to help them find work or offer them a job, if possible. You can try to ensure they have what they need and give them the information they need to settle into their new surroundings. Or, if you are moving to a new place you should get to know your neighbours and keep good relations with them. If they do not share the same faith as you it's important to live in harmony with those of other religions. In return, you should not take advantage of the generosity of others, or rely on others so much that you burden them.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of the Prophet's uncles: Hamza ibn Abd al-Muttalib and Abu Talib.** **Use AO1 Levels of Response.** Candidates may include some of the following points. All other relevant points must be credited. Hamza ibn Abd al-Muttalib: he was an uncle and foster-brother of the Prophet (pbuh), and only two years older than him. He was a warrior and sportsman and had little interest in the issues of Makka. He hit Abu Jahl on the head when he heard Abu Jahl had assaulted the Prophet (pbuh), and asked him to hit him back if he was brave enough. Hamza then declared that he had become Muslim. It gave the Muslims a lot of strength and they were able to pray in public. In the battle of Badr he killed leading men of the Quraysh including Hind's father Utbah; she vowed revenge and hired Washi to kill Hamza which he did at the battle of Uhud. He was given the title "chief of Martyrs", and the Prophet (pbuh) led his funeral prayer. He was also known as the "Lion of Allah". Abu Talib: he became the guardian of the Prophet (pbuh) after the death of the Prophet's grandfather and he loved the Prophet (pbuh) like his own son, often preferring Muhammad (pbuh) over his own children. When in financial difficulty, Abu Talib's son 'Ali went to live with the Prophet (pbuh). Abu Talib took the Prophet (pbuh) on trade journeys with him, and on one particular journey the monk, Bahira, told Abu Talib that his nephew would be the final prophet. Abu Talib quickly sold his goods and returned to Makka. When the Prophet (pbuh) openly announced Islam, Abu Talib did not become Muslim, but he did promise to protect the Prophet (pbuh). It was his protection that prevented the Prophet (pbuh) from being persecuted more severely. When there was a boycott on the Prophet (pbuh) and his family, Abu Talib faced the difficulties of the boycott with the Prophet (pbuh) in the valley of Abi Talib (Shib i Abi Talib). Abu Talib's support for the Prophet (pbuh) was invaluable and the Prophet (pbuh) was very **grieved** at Abu Talib's death.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What can be learned from Abu Talib's example of support for the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can offer their own opinions but some answers could say, e.g., Abu Talib kept his promise to the Prophet (pbuh) even though it meant he faced many difficulties himself. This shows the importance of keeping your promises and being loyal even when you know it may be difficult for you. When the Quraysh offered the Prophet (pbuh), through Abu Talib, lots of riches and the Prophet (pbuh) refused, Abu Talib told the Prophet (pbuh) he would continue to support him. This illustrates that loyalty and honour are important characteristics, and if you love and care about someone and you offer them help, you should not go back on your word. Abu Talib took the Prophet (pbuh) under his care when the Prophet (pbuh) became an orphan. This provides an example of giving support to orphans and giving care to those who are in need.	**4**

© UCLES 2022

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2022 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **15** printed pages.

© UCLES 2022

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well–structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well–developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well–structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited • discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:**	
1(i)	**Sura 1** 1.In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.	
1(ii)	**Sura 112** 1.Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.	
1(iii)	**Sura 93** 1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** **Use AO1 Levels of Response.**	**4**
1(a)(i)	**Sura 1** **The main theme is Allah's relationship with the created world.** **Candidates will develop these themes in their own way**, e.g. • Praiseworthy: God is deserving of admiration. • Lordship: He sustains and provides for all. • Mercy: His quality of forgiveness is highlighted here. • The Judge: it is God who presides over judgment and controls the worlds. • The Guide: God gives guidance to those who ask for the straight path. • Assistance: He is the one to ask for help, and it is He who can grant it for anything. • *Tawhid*: He is Master of all creation so only He is deserving of worship. • The first few verses establish God as Lord of the worlds, then mercy is established then guidance is sought.	
1(a)(ii)	**Sura 112** **The main theme is Allah in Himself.** **Candidates will develop these themes in their own way** e.g. • *Tawhid*: this is the main sura revealed to describe *tawhid*. It describes how God is the only one who deserves to be worshipped. • Eternal: He does not have a beginning nor end; He has always been and always will be. • Uniqueness: God is unlike anyone or anything in creation. • Singularity: He has no partners or family, does not have anyone to share His authority nor any children. • *Samad*: this is an important description of God as it encompasses many meanings – power, independence, absolute etc.	
1(a)(iii)	**Sura 93** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way**, e.g. • Support: This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence. • Kindness: it gives the message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • Assistance: God helps those who are in distress, prophets and humankind. He is always present and with them through the hardships they endure. • Blessings: God reminds the Prophet (pbuh) of the benefits he has given him. • Grateful: you acknowledge God and His favours.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today** **Use AO2 Levels of Response.**	**4**
1(b)(i)	**Sura 1** • This is recited in every prayer. 'No prayer is accepted without *Fatiha'*. • It is a conversation with God and He is the Creator, and God is replying to each verse. Through it, humans communicate with God. • Muslims use this to ask for guidance (given in the Qur'an and Sunna), for mercy and help, even outside the prayer. • Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path.	
1(b)(ii)	**Sura 112** • The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. • It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God. • This Sura is considered one third of the Qur'an because it outlines the foundation of a Muslim's faith and the theme of *tawhid* is summarised in it. • It is said alongside the other *qul's* as a means of protection.	
1(b)(iii)	**Sura 93** • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them. • These themes tell humans not to worry when others oppose or hurt you. God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing. • They should not constantly want more than what they have. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves and they should make people aware of the ways in which God helps them.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the ways in which the Qur'an was compiled and preserved after the Prophet's death.** **Use AO1 Levels of Response.** A comprehensive answer will provide an account of the main events in the compilation, mentioning the key figures and the roles they played. Candidates may include some of the following points. All other relevant points must be credited. During the time of the Prophet (pbuh) the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the Companions. During Abu Bakr's caliphate, many Companions who had memorised the Qur'an died at the Battle of Yamama. 'Umar, worried that the words of the Qur'an would be lost due to Companions dying of old age/in battle, suggested to Abu Bakr that the Qur'an should be compiled into one book. Abu Bakr hesitated, saying he could not do something the Prophet (pbuh) had not done; he eventually agreed and called Zayd ibn Thabit to collect all the verses that had been written. Zayd was also reluctant initially and he compared the task to carrying a mountain on his shoulders. A proclamation was made in the mosque and all manuscripts were collected. Zayd used to test each verse against his own memory and that of others including 'Umar. Only those verses were included which were testified by at least two witnesses confirming that they were written in the presence of the Prophet (pbuh). Zayd was a *hafiz* himself, yet he only included a verse into the master copy once he had verified its authenticity. 'Umar was part of the process. The verses were written in the order that the Prophet (pbuh) had given, but the Suras were written on separate sheets; this copy was verified by the committee and was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter Hafsa. During 'Uthman's time as caliph, Islam had spread to other areas. Hudhaifa, while on campaign in Armenia and Azerbaijan, reported to 'Uthman that people were reciting the Qur'an in a different dialect in different parts. 'Uthman summoned Zayd and with other Companions they set about compiling one book in the Qurayshi dialect, using the *Mushaf* of Hafsa. 'Uthman then checked and approved the final version. This new copy was sent around the various provinces of the expanding Muslim world. He ordered for any other copies to be collected and burnt. For this he is known as *'Jami al-Qur'an'*.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Muslims today can access the Qur'an in a number of different ways. How useful is this? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates can offer other answers, but some suggestions are that they could say: The Qur'an is available in print and online. This is useful in various ways as it is there as a book so that Muslims can read the Qur'anic text and engage with a hard copy in their actual lives rather than having only a virtual copy. As a book it comes in various sizes, and it can be used in homes or carried with a person to read wherever they go. It has also been made available in different languages, and in Braille, making it more accessible to Muslims. Being available online opens up the Qur'an to Muslims in a different way. Again, provided a person has a phone/device, they can access the Qur'an while they are travelling but without the need for carrying a book. Some candidates may address this question in a wider way by commenting on online interpretations of the Qur'an. These online resources mean that Muslims have access to an abundance of information, such as various Qur'an commentaries (*tafsir*) and different Qur'an recitations. The drawback to this is there are often not enough checks to ensure the accuracy of information, and so 'authentic' sites would have to be used.	**4**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the ways in which the clans in Makka treated the Prophet (pbuh) before <u>and</u> after he received revelation.** **Use the AO1 Levels of Response.** Candidates should write about the Prophet's status in the community prior to him becoming a prophet. He was known as 'Al-Amin' or the trustworthy. Prior to his prophethood, the Quraysh trusted him to look after their goods, used to consult him in important matters, and looked to him for advice. When the Prophet was younger he was chosen by the Quraysh to settle the dispute of who should replace the sacred black stone to its position at the Ka'ba. They were happy when the Prophet (pbuh) entered the Haram as they knew that he would judge fairly and offer a solution that was fair to each tribe. Answers should also mention that after revelation, the Prophet Muhammad (pbuh) was rejected when he invited the Quraysh to Islam on Mount Safa. They still trusted him but did not want to believe in his message. Before that he faced rejection when he invited his own family to dinner and asked them to join him in spreading the faith. Once open preaching began, was taunted, mocked and openly humiliated by different members of the Quraysh. He was called a mad man, or possessed by *jinn* [15.6, 68.51]. They laughed and mocked him after his son's death, calling him "*abtar*", cut off. Abu Jahl had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima. Rubbish and thorny bushes were thrown at him/in his path. Poets were commissioned to write abusive poems about him. He was often taunted, for example when there was a delay in revelations. The Prophet (pbuh) and Banu Hashim were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water. Candidates should give examples of how the Prophet (pbuh) was **treated**/ **interacted** with before **and** after revelation.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Why was it significant that the Quraysh continued to trust the Prophet (pbuh) with their belongings, after revelation?** **Use the AO2 Levels of Response.** Candidates can offer a variety of answers, but they should try to explain their answers with reasoning. They could say that despite the message he was preaching, they still knew that his character would not have changed because they had never found any discrepancies in his character. Despite not liking what the Prophet was saying they still valued their belongings and wanted to keep them where they knew they would get them back. The reasons the Quraysh changed were political and social, not because the Prophet had changed, or because they felt he was lying/spreading falsehood. It was also a testimony of truthfulness of his message as a trustworthy/honest person could not profess something that was not right.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the lives of the Prophet's grandsons: Hassan ibn 'Ali and Hussain ibn 'Ali.** **Use AO1 Levels of Response.** Answers for this part could give an account of the lives of the grandsons of the Prophet (pbuh) from their childhood to their deaths. For both of them, their closeness to the Prophet (pbuh) could be described as well as important points such as their support for their father throughout his Caliphate. Hassan was born in 3AH and so spent 7 years in the company of the Prophet (pbuh). His mother passed away shortly after the Prophet's death. Along with his brother Hussain, he was close to the Prophet (pbuh), they would climb on the Prophet (pbuh) while he was in prayer and sit next to him while he was giving his sermons. In 'Uthman's Caliphate he fought against some of the non-believers and was one of those who protected and guarded 'Uthman when he was besieged in his home. He would take food and water for 'Uthman. Hassan was involved with his father in the battle of the Camel and the battle of Siffin. When his father was martyred, he became Caliph after being elected by the people of Kufa but gave it up after some months due to heavy opposition from Mu'awiya. It is said he was poisoned and died in the year 670 at the age of 48. Hussain was born a year after his brother in 4AH, and like his brother, was named by the Prophet (pbuh). After Mu'awiya's death he rejected the Umayyads and refused to accept Yazid as caliph after Mu'awiya due to Yazid's corruption. He was invited by the people of Kufa to become their leader and they offered him support to oppose the leadership of Yazid. Hussain sent Muslim bin Aqeel to Kufa, and on finding the people's support, sent a letter to Hussain telling him to come to Kufa. However, Muslim was then killed by the governor of Yazid and the people of Kufa went back on their support of Hussain. On his way to Kufa, Hussain camped at Karbala and Yazid's army surrounded the camp. There was a battle between his 72 supporters and Yazid's army of thousands. Hussain's supporters fought hard but they were killed and eventually Hussain was surrounded and martyred. His severed head was taken to the Caliph.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Hussain defended what he believed was right for the future of Islam. What lessons might Muslims learn from this?** **Use the AO1 Levels of Response.** Candidates can give their own answers, but some suggestions could be: Muslims can stand up for justice in their own lives by opposing those who bully and oppress others. They do not have to fight others to do this, but can oppose oppression by speaking up against it, and saying the truth whenever they can. They can use their social media platforms to defend Islam or to show support for those who are oppressed or in difficulty, by promoting positive messages and without having to resort to oppressing others or putting them down. Other suggestions can be given, and all relevant answers should be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of <u>two</u> of the following wives of the Prophet (pbuh):** • **Sawda bint Zama'a** • **Aisha bint Abu Bakr** • **Hafsa bint 'Umar** • **Umm Salama.** **Use the AO1 Levels of Response.** Candidates should only choose **two** of the Prophet's wives and write a detailed narrative about their lives. Candidates should be able to mention some details about their background, when they got married to the Prophet (pbuh), their circumstances when they got married and their life as one of the 'Mothers of the Believers'. **Sawda**: she was one of the first women to migrate to Abyssinia. Her husband had died, and she lived with her elderly father. She was middle-aged and had children from her previous marriage. She was the Prophet's second wife and people were surprised he wanted to marry someone who was widowed and older. They married one month after Khadija passed away to ease the Prophet's burden as help was needed to look after the prophet's children and household. Her house was the first to be built in Madina and she welcomed other wives into the household. She was close to Aisha and gave up her time with the Prophet (pbuh) to Aisha. She was known for her generosity, and she died ten years after the Prophet (pbuh) had passed away. She never got out of her house after the Prophet's death as per his instruction. **Aisha**: she was the daughter of the Prophet's close companion, Abu Bakr. She was married to the Prophet (pbuh) in Madina at a young age and became his third wife. She was married to the Prophet (pbuh) for nine years and became his favourite wife. She was known for her intelligence and sharp memory and became one of the greatest narrators of Hadith. She was involved in many important events in the life of the Prophet (pbuh), and verses were revealed to the Prophet (pbuh) about her in relation to the event of the necklace (Nur:11–19), where she had been left behind after the caravan she was travelling in left without her, and then she was taken back to Madina by Safwan ibn-Salami. This caused people to slander her, and the verses were revealed to prove her innocence. The Prophet (pbuh) passed away whilst he was with her. Candidates could mention events in her life after the Prophet's death, e.g. Battle of the Camel, or that she was consulted by leading Companions due to her knowledge, but these details should be kept brief. **Hafsa**: she was the daughter of 'Umar ibn al-Khattab and was widowed at a young age. Like Aisha, she memorised the Qur'an by heart. She lived with the Prophet (pbuh) for eight years. After his death when the Qur'an was compiled, a copy was kept with her for safekeeping, known as the *Mushaf*. 'Uthman took the *Mushaf* from her for standardising the Qur'an.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	She was also a narrator of Hadith. She quoted 60 Hadiths and was known for keeping fasts frequently. She was quick tempered like her father, and revelation came after the honey incident where she told the Prophet (pbuh) his mouth did not smell good after eating honey. She died around 60 years old. **Umm Salama**: Her real name was Hind bint Abi Umaiya, and she was a widow when she married the Prophet (pbuh), her husband having died after becoming injured at Uhud. She and her husband were among the first to migrate to Abyssinia. After her husband passed away, she rejected marriage proposals from both Abu Bakr and 'Umar. She said nobody was better than her husband, so she did not want to marry again and then the proposal came from the Prophet (pbuh). She accepted the Prophet's proposal, and they were married in 4AH. She memorised the Qur'an by heart and took part in many expeditions. She was one of the most intellectual of the wives. At Hudaiybiya the Prophet (pbuh) told the Companions to offer sacrifice, but they did not do it. Umm Salama then told the Prophet (pbuh) to do the sacrifice himself then the Companions will follow him. She was close to the Prophet's household, especially Fatima and her family. She outlived all the other wives of the Prophet (pbuh) and died at the age of 84.	
5(b)	**Choose from <u>one</u> of the wives named in <u>part (a)</u> and write about what her life might teach Muslims about the role of women in society.** **Use AO2 Levels of Response.** Candidates can offer other answers, but some suggestions could be: Although they were wives of the Prophet (pbuh) and were given a special status, they were still in many ways active participants of the community. They related many sayings of the Prophet (pbuh) due to their closeness with him, and Aisha, in particular, was involved in teaching both women and men about Islam through the Hadith that she narrated. This suggests that women should not only learn and educate themselves, but they can also teach others from what they have learned. They were supportive and caring of each other and so women can look for ways in which they can offer support and care to other women even if only in their own household. Women may be involved in advisor roles in the community. Just as the Prophet's wives offered advice and support to the Prophet (pbuh), women with relevant skills and experience should participate in roles where they can give advice, such as in mosques, etc.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **October/November 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2022 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **12** printed pages.

© UCLES 2022

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions
Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and:**	
1(i)	**Hadith 18** He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.	
1(ii)	**Hadith 8** The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'	
1(iii)	**Hadith 2** None of you believes until he wants for his brother what he wants for himself.	
1(iv)	**Hadith 20** God does not look at your forms and your possessions, but he looks at your hearts and your deeds.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teaching about what Muslims believe** **Use AO1 Levels of Response.**	**4**
1(a)(i)	The core teaching of this Hadith is that all those who believe in the Oneness of God will at some point enter paradise. The obedient believer, free from sin will be amongst the first to enter paradise and those with sins will join them after gaining Allah's forgiveness or be in the first group by His mercy. Arrogance and pride, however, are deemed as the worst sin and associated with *Iblis*, who was expelled from paradise and deprived of God's forgiveness on account of his pride and arrogance. Muslims must always remember that whatever they possess be it wealth, beauty, knowledge etc. is a gift from God and they must at all times remain humble and seek God's pleasure if they want to attain paradise.	
1(a)(ii)	The teaching given here is that God considers all those Muslims who live righteously with the intention of gaining God's pleasure and die in the process are considered as martyrs. God loves His creation and is looking to reward all those who are obedient to Him. Candidates can develop their answer further to say how this Hadith broadens the scope of martyrdom and discuss the different ways given in the Hadith of how the status of martyr is achieved.	
1(a)(iii)	'Believers are a single brotherhood' (*al-Hujurat*, 49:10). God has established the bond of brotherhood between Muslims and the Prophet (pbuh) has linked it to faith. Therefore, showing concern for others and being a source of comfort to others is the important teaching of this Hadith and one cannot truly be counted as a believer if Muslims cannot comfort/help their fellow believers especially the less fortunate ones in society. The teaching of the Hadith has made care of others the obligation of faith.	
1(a)(iv)	In this Hadith the message to Muslims is that the relationship between God and His servant is based on righteousness (*taqwa*) and the more *taqwa* a person has the closer he/she will be to God. Having *taqwa* is a blessing from God and for it a person must be truly grateful to Him. Another important teaching in this short Hadith is that actions which are seemingly good done without the right intentions are meaningless. On the Day of Judgment hidden intentions will be judged along with outward deeds.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	Muslims should resist giving place to pride in their hearts. They should follow the example of the Prophet (pbuh) who despite being granted prophethood remained humble and upon assuming leadership of Madina and even after the conquest of Makka never let pride enter his heart and remained grateful to God. The Qur'an tells us that Iblis was thrown out of paradise for disobeying God's command. It was his pride that did not allow him to bow to Adam as he was asked to by God. Muslims must therefore be watchful and make sure they do not give place to pride in their hearts and mind.	
1(b)(ii)	A Muslim who wants to attain the status of a martyr must always be engaged in performing righteous deeds to attain God's pleasure. This could be done by: • working honestly and supporting those in need • by looking after the environment • by fulfilling all the Pillars of Islam Also, by being engaged in *jihad fi sabhi-illah* and keeping one's faith during trials and sufferings will enable Muslims to gain the status of a martyr.	
1(b)(iii)	The teaching of this Hadith can be put into action by every Muslim by responding to the need of others by: • Sending donations or clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity • By providing warm clothing to those who are without them in winter months, volunteering to work at food banks to provide hot meals or food parcels to those in need are some other ways in which the Hadiths teachings could be put into practice • Even wishing others well is an implementation of this Hadith. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large	
1(b)(iv)	A Muslims action must be based on sincerity. In all aspects of life, the intention behind every action should be to gain the pleasure of God. If a Muslim helps financially towards building a mosque the purpose should not be to be on the mosque committee but to build a place of worship in God's name. All valid examples given to support the practice of the Hadith should be credited.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Hadiths and the Qur'an are the primary sources of Islamic Law. Describe how the two are used together in law-making.** **Use AO1 Levels of Response.** The rulings given in the Qur'an serve as the basis of all Islamic law and cover all aspects of life. These rulings however are not in depth and the Hadiths of the Prophet (pbuh) are referred to because they add the depth and detail to the rulings. For example, details for rules of inheritance, marriage, fasting, prayers etc. can all be found in the Hadiths whereas they are only mentioned in the Qur'an. The use of the *Sunna* and Hadith are therefore indispensable in the practice of Islam and the Qur'an itself, in many verses, stresses upon the need to follow the Prophet's practice. *'So, take what the Messenger gives you, and refrain from what he prohibits you'* (Al-Hashr, 59:7). The Prophet (pbuh) was sent to convey the message of God to humanity and to act upon it himself and explain it to the people. He therefore must be followed as the one who explains the Book, as the law giver, judge and ruler. The Hadith of the Prophet (pbuh) also serve as a valid source of law to legislate in matters where the Qur'an is silent, or where a verse needs explaining or when it comes to restricting the meaning of a verse. In verse 38 of *Sura Maidah*, it says: *'As for the thief, male or female, cut off his hand or her hand; an exemplary punishment from Allah for their crime. Allah is Mighty, Wise*.' The Prophet (pbuh) explained the verse by saying, *'the hand should be cut off for (the theft of) a quarter of a dinar or more'(Bukhari).* However, because the cutting off a hand is a serious matter, it should not be executed for any case of theft. A combination of conditions must be met before a thief's hand is cut off. Other examples of the Prophet's Hadiths could be given as supplementing the Qur'anic verses. The Hadith help Muslims to fulfil the requirements of their faith in various areas of their lives be it legal, social, economic or political matters as well as in matters of religion. For without them the Muslims would be unable to fulfil their primary obligations of fasting, praying, giving *zakat*, performing *hajj*. Candidates to develop their answer could say here that the instruction to offer *salat* is in the Qur'an but Muslims fulfil this Pillar by following the practice of the Prophet (pbuh) who said: *'Pray as you see me praying'* and that '*No salat is complete without al-Fatiha*'. The above is guidance to what can be expected in answers. All valid examples must be credited.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**In your opinion, why is consensus (*ijma')* important in the Muslim world today? Give reasons to support your answer.** **Use AO2 Levels of Response.** Responses should say **why** *ijm'a* is important in the Muslim world today not give a description of it. It could be said that *ijm'a* creates unity in the Muslim world, and that with its use Muslims can be certain that what they are given permission for or the ruling made is in line with the Qur'an and *Sunna*. Examples can be given to develop the answer and make a strong evaluative response.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the steps taken by Abu Bakr to establish his caliphate.** **Use AO1 Levels of Response.** Upon election Abu Bakr took on the title of *'Khalifa-tul-Rasul-Allah'* and gave a memorable speech which reflected his humility. It could be said that his short caliphate was distinguished with two main concerns: first to continue to send the expedition to Syria which the Prophet (pbuh) had planned and secondly to maintain the unity and solidarity of the *umma* by putting down the uprisings that began after the death of the Prophet (pbuh). Details of the expedition sent to Syria under Usama ibn Zayd could be given as part of the development of the answer. Candidates also need to write about how he dealt firmly with the apostate tribes who left Islam or refused to pay *zakat* and fought the false prophets. Brief accounts of these encounters could be given. Candidates when giving an account of his rule could say how he laid the foundations of a truly democratic state, by running the affairs of the caliphate in consultation with the *Majlis e Shura*, how he administered in accordance with the practise of the Prophet (pbuh) and set the precedent of maintaining strict standards of accounting for public finances. Development of the points given in the MS will determine the final mark a candidate receives.	**10**
3(b)	**In your opinion, which <u>one</u> of Abu Bakr's achievements as caliph was the most significant? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to choose any **one** achievement of Abu Bakr's as caliph and say why in their opinion it was the most significant. If they choose the compilation of the Qur'an as his most significant achievement, they need to say what could have been the danger/consequence of not having the Qur'an in book form. Likewise, for any other choice they include reasoning that demonstrates their understanding and supports the answer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**God sent prophets throughout the ages to guide mankind. Write an account of Muslim belief in prophets.** **Use AO1 Levels of Response.** A straightforward answer about Muslim belief in prophets needs to be given here. Candidates could say that all the revealed faiths of God have a belief in prophets: Judaism, Christianity and Islam. God has chosen at least one prophet from every nation to convey his message of guidance to humanity. Prophethood is a gift from God, He bestows it on whomsoever He chooses to. Candidates can go on to write about some of the features that were possessed by all prophets and say that they were human, male, morally and intellectually superior to the rest in their community, were granted miracles and they spoke the language of their people. The number of prophets sent throughout history is thought to be approximately 124 000 and Muslims should have faith in all the prophets sent by God and make no distinction between them. The belief and respect due to all prophets is critical as is the belief in the finality of the Prophet Muhammad (pbuh). Candidates can go on to say that prophets not only conveyed God's message to humanity but educated humanity on how to run societies in accordance with God's will and were role models to their communities in their personal and communal conduct. All prophets were rejected by their communities and faced hardship and trials but remained steadfast and never despaired as they believed that God's help would always come. God granted miracles to help the prophets with their missions and students may mention some of them. It could be said belief in prophets is an Article of Faith and without it a person cannot be a Muslim. The names of some of the prophets and the books that were revealed to them could be given in the answer.	**10**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Why were prophets chosen from within their own communities? Give reasons to support your answer.** **Use AO2 Levels of Response.** God chose prophets from within their own communities because then they would be known to their people and the likelihood of them being accepted and heard by their people would be greater. The prophets chosen, spoke the same language and understood the needs of their community. When the prophets faced hardships and trials, they could have the support from some members of their community because they belonged to it. Communities who were sent prophets were at a low ebb and needed guidance and a moral pathway to lead their lives. Being from the community prophets could act as role models. Some candidates might say that this was also a test for the communities to accept God's message brought by the prophet.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of Muslim belief in the Oneness of God (*tawhid*).** **Use AO1 Levels of Response.** Candidates could begin their answer by stating that belief in the Oneness of God is the fundamental teaching of Islam. Without believing in the Oneness of God one cannot be a Muslim. Candidates need to describe the three aspects of *tawhid*, which are Oneness of the Lordship of God; Oneness in worship of God; and Oneness of the names and attributes of God. Belief in the supremacy of God's Lordship means that Muslims believe that the universe, the heaven and earth all belong exclusively to God as He created them. They are dependent upon Him for their conservation and continuation, and He alone has the power to bring all that He has created to an end just as He has the power to sustain everything He has created. Belief in Him as the supreme Lord also means to acknowledge Him as the supreme law giver and judge. God alone has the power to make laws, determine acts of worship, decide morals and set standards of human behaviour. No one should be worshipped other than Him and no one can be worshipped along with Him. He has no partners and no associates in His worship and this has been the message of all prophets sent by God to humanity: surrender to His will and worship only Him. The names of God indicate His majesty and perfection. Candidates can give some of the 99 names of God and say what they mean and how they help Muslims to understand His qualities and love Him. As only God is perfect no one should be named or identified with His names or attributes.	**10**
5(b)	**How do signs from the natural world strengthen a Muslim's belief in God?** **Use AO2 Levels of Response.** Muslim belief in God is strengthened when they observe the natural world. Simply by looking at the universe, mankind has evidence of its Creator, for such a well organised and well-coordinated world could not have come into existence on its own. There is a harmonious and systematic arrangement in the universe. Examples of night following day or the planets in orbit could be given to develop this point. Nature, the change of seasons, plant life etc. all point towards a Creator. The life cycle of a plant demonstrates the order of life and the balance created in nature and the environment. All valid answers to be credited.	**4**

© UCLES 2022

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2022**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2022 series for most Cambridge IGCSE™, Cambridge International A and AS Level components and some Cambridge O Level components.

This document consists of **11** printed pages.

© UCLES 2022

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2022

https://xtremepape.rs/

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions
Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths, and:**	
1(i)	**Hadith 1** 'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'	
1(ii)	**Hadith 5** Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.	
1(iii)	**Hadith 11** 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.	
1(iv)	**Hadith 15** God will not show mercy to him who does not show mercy to others.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**describe their teachings about what Muslims believe** **Use AO1 Levels of Response**	**4**
1(a)(i)	The key word in this Hadith is *nasihah*, which means sincerity / advice. The teaching of this Hadith is for Muslims to be sincere to Islam, in both belief and practice. This can be done only, as the Hadith states, by showing sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions that are done by a Muslim must be backed by sincere faith to seek the pleasure and rewards of God for them to be meaningful, which will in turn leads to the true practice of Islam and to make their faith sincere. The Prophet (pbuh) in another Hadith has said: “Indeed sincerity leads to piety and indeed piety leads to paradise.”	
1(a)(ii)	This Hadith teaches the Muslims the broader meaning of charity. It is not only financially that someone can be helped but charity can be practised by every Muslim in a variety of ways as is shown in the examples given in this Hadith. Every Muslim must try to be charitable and earn God’s pleasure and mercy through their deeds by being a source of comfort and help to others. Candidates should not simply write down the examples given in the Hadith but express the teaching that it is the small everyday acts of kindness that have been deemed as charity.	
1(a)(iii)	The Prophet (pbuh) promises a great reward in this Hadith to those who care for orphans in their own community and in the world at large. Being an orphan himself he understood the plight of orphans and not only showed great care to them himself but instructed the *umma* to show kindness towards them. The Qur’an too speaks of the good treatment of orphans in Sura 93:9 it is said, *‘Treat not the orphan with harshness’.*	
1(a)(iv)	Rights of fellow beings have been stressed upon by both God and His Messenger (pbuh). This Hadith clearly instructs all Muslims to show compassion to those around them in order to gain God’s mercy and compassion. Two of God’s attributes are *Rahman* and *Rahim* and His mercy is evident in all the blessings we see in this world. The clear teaching in this Hadith is that God wants humankind to be compassionate in their dealings with each other and that He will deprive those of His mercy who are devoid of it in this world.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**explain how Muslims can put these teachings into action.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	Muslims can practise the teachings laid out in this Hadith by sincerely following the teachings of Islam. Sincerity to God can be shown by believing in His Oneness and supremacy, by believing in the finality of the Prophet Muhammad (pbuh), by sincerely practising the Pillars of Islam and by living one's life according to the guidance given in the Qur'an. Helping the leaders of one's community / country to establish a just society and caring for fellow beings are different ways in which this Hadith could be acted upon.	
1(b)(ii)	By practising charity Muslims can put into action the teachings of this Hadith. Examples of this can be removing say a banana peel from the pathway which may prevent someone from slipping, giving honest advice when it is sought, donating to charitable organisations, holding fund raisers to raise money for different charities, donating to food banks, the list is endless. Candidates are free to give other examples and all valid responses need to be credited.	
1(b)(iii)	Care for orphans can be shown in a variety of ways. A Muslim can provide them with food, shelter and financial assistance. If the orphan's father was in debt, the debt can be exonerated or marriages for orphans of marriageable age could be arranged. Even good advice can be given to them if a person cannot give support financially. Orphan's property / business if they are young should be managed honestly on their behalf to be handed back to them when they are older. Examples will help develop the answer.	
1(b)(iv)	Muslims can practise the teaching of this Hadith in their daily lives by being compassionate and merciful. Feeding a homeless person or forgiving the mistakes of a fellow being are two examples of how compassion and mercy can be practised. The Prophet (pbuh) showed the people of Ta'if and Makka great mercy by forgiving them despite their harsh treatment of him. Candidates can give examples of compassion and mercy being shown from their own lives or present times.	

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using four of the set Hadiths, outline the Prophet's teachings about how a Muslim should conduct their personal life.** **Use AO1 Levels of Response.** For this answer candidates need to choose Hadiths from the syllabus that are related to the individual conduct of Muslims. Some of the Hadiths the candidates can refer to amongst others are: Hadiths 4,5,7,8,9,13 and 18. The teachings of the Prophet (pbuh) positively impact a Muslim's character and give Muslims a code of conduct on how to live their lives that will be beneficial to them. **Hadith 4** tells the believer that attaining paradise is not a difficult goal. The practice of this Hadith will make a believer righteous in his / her personal life and obedient to God. A Muslim will follow the Pillars of Islam and stay away from the forbidden to achieve eternal bliss. **Hadith 7** states that the most excellent amongst men is one who strives in the way of God with his / her person and property. The focus is on individual behaviour. A Muslim has to make the best effort to use his / her person for good, whether it is by fulfilling the obligations of the Pillars or helping others or using one's money in the way of God. **Hadith 9** teaches a Muslim to earn lawfully and to live within one's means which will discourage a Muslim from earning unlawfully and by bribery etc. in their everyday lives. **Hadith 18** clearly states that arrogance is disliked by God and pride and arrogance lead to acts which in turn close the doors of heaven to a believer. A person with true faith will always remain pious as he / she knows that everything one has comes from God and that pride is God's cloak not suited to a believer.	**10**
2(b)	**In your opinion, what are the communal benefits of following the Prophet's Hadiths? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates can say that by following the teachings given in the Hadiths society at large benefits. When the Prophet's Hadiths are followed by Muslims evil, and wrongdoing is eradicated as everyone tries to live their lives as taught by the Prophet (pbuh) in accordance with God's teachings and earn the pleasure of God as well. Brotherhood is established and the weak in society are cared for etc. All valid responses that engage with the question and present reasoning that demonstrates their understanding should be credited according to the level of the quality of their response.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the administrative reforms that improved the lives of people in 'Umar's caliphate.** **Use AO1 Levels of Response.** 'Umar's period as caliph is regarded as the golden era in Islamic history. Not only did the empire expand vastly during his reign but he also introduced several administrative reforms that made the caliphate prosperous and well run in which the living standard of the citizens improved a lot. Some of the administrative reforms and how they improved the lives of people in 'Umar's caliphate are given below. As the empire expanded 'Umar divided the state into provinces and appointed qualified and experienced governors to run the states. This made the caliphate safe and prosperous and well administered that led to the prosperity of its people. Made the judiciary separate from the executive and appointed judges which gave the citizens swift and impartial justice. The *bait-ul-maal* was created under Amils which made the government finances safe from misuse and introduced checks and balances on public finance and kept corruption out of government. Government officials when appointed had their credentials and finances scrutinised at the time of appointment and when they left government, to ensure no wrong doings had taken place. Complaints against them were heard at the time of *hajj* and dealt with effectively and they were instructed to live simply. All this ensured that the public servants were there to serve the people and ensure smooth running of government without any corruption. 'Umar ran the affairs of the state by consultation hence *Majlis Shura* was established, and a democratic system of government was put in place. Town planning, building of roads and highways were all undertaken to better the life of the people and make communication and defence of the caliphate better. Mosques and schools were constructed to make the populace well versed in religious and other subjects. Cantonments were made for soldiers and their needs were looked after. This kept the armed forces content and happy and they were happy to serve the caliphate. Special attention was given to the wellbeing of non-Muslims which ensured good relations between all the citizens so much so that their affairs were settled by their religious laws. It fostered religious tolerance. Candidates could list other administrative reforms than the ones given above and say how they improved the lives of the people at the time.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What do 'Umar's actions in his last days after his attack tell you about his character?** **Use AO2 Levels of Response.** 'Umar was martyred by Abu Lulu, a Persian slave, who had a grudge against him. Candidates in answer to the question could say that his response to his attack which took his life showed: • the strength of his character, • his love for the Prophet (pbuh) and • his sense of duty till the very end. He did not take revenge on Abu Lulu, which showed his forgiving nature, he asked to be buried next to the Prophet (pbuh) showing his deep love for him. Furthermore, he wanted to fulfil his responsibilities and appointed a committee to elect the next caliph so that the Islamic empire could continue to run smoothly and in an orderly way. All these examples are a reflection of his noble character and strength of personality. Candidates could give other reasons than the ones above.	**4**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the ways Muslims can practise *jihad* peacefully in their daily lives.** **Use AO1 Levels of Response.** From a religious point of view *jihad* can be described as striving in the way of God or for the sake of God and has many forms. Every Muslim can be engaged in *jihad* peacefully. Some of the ways are: ***Jihad* of the self** (*Jihad bin nafs / qalb*) is often referred to as the greater *jihad*. It is one's inner struggle of good against evil; it involves disciplining oneself and is non-confrontational. It can be practiced in several ways which could be given by candidates. ***Jihad* against s*haytaan*** is of two stages. The first includes striving to ward off the doubts that he may present. These doubts stem from misconceptions, ignorance, and misinterpretations and if one achieves this, they reach a level of certainty. The second stage is striving to ward off the corrupt desires that s*haytaan* provokes and doing this leads to patience and success. ***Jihad* against oppression and hypocrisy** is of three types: • *Jihad* with the heart; • *Jihad* with the tongue / pen; • *Jihad* with oneself which includes one's wealth and physical self. This type of *jihad* is needed in situations of great oppression against Muslims, or if they are being persecuted, or in self-defence to remove oppression and defend lives, property, or communities. Candidates need to develop these points to add substance to their answer.	**10**
4(b)	**In your opinion how do Muslims benefit from practising *jihad* in their daily lives?** **Use AO2 Levels of Response.** Candidates in this part of the answer could say that by practising *jihad* of the self, Muslims are able to better themselves and live righteous lives. When every Muslim lives his / her life righteously then many evils of society will be eradicated and all people will be able to live peaceful lives. By peaceful *dawah* a better understanding of Islam could spread in the world and non-Muslims would have a clearer understanding of Muslim beliefs and what they stand for, which in turn would enable them to live in peace with one another despite their different faiths. By giving practical help to others, love and compassion in the communities will increase and society at large would be more compassionate towards all. Candidates may mention other ways in which Muslims may benefit from practising *jihad* in their daily lives and all valid responses should be credited.	**4**

© UCLES 2022

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give a descriptive account of Muslim belief in life after death and the Day of Judgement.** **Use AO1 Levels of Response.** Muslims believe in life after death, *al-akhira.* They also believe that life in this world is temporary and a preparation for the next, which will be one of rewards or punishments depending on how we live our lives. Without this belief all other beliefs are meaningless. Muslims believe that upon death a person enters an intermediate phase, *barzakh*, which is the waiting period between death and resurrection. At the appointed hour known only to God this world as we know it will come to an end upon the blowing of the horn by angel Israfeel. Following the end of the world will be the Day of Judgement, *Yawm al-Qiyama*: people will be resurrected into their original bodies from their graves, thereby entering the third and final phase of life. All will assemble before God for their final judgement. Disclosure of the records of the deeds done in this life will follow and God will judge His creation. All will give an account of their deeds. A bridge, *Siraat*, will be established over hell extending to paradise. All who are steadfast in God's religion in this world will cross over easily. Paradise and hell will be the final resting places for the faithful and the damned respectively after the Last Judgement.	**10**
5(b)	**How does the belief in life after death affect the daily lives of Muslims?** **Use AO2 Levels of Response.** It could be said that if a person does not believe that one day he / she will be accountable before God for their actions what is stopping them from committing wrongdoings. This belief in accountability keeps Muslims from all wrong actions, makes them turn to God in repentance and they strive to remain on the righteous path to gain God's pleasure and to attain their ultimate goal of reaching paradise. All valid responses to be credited on their own merit.	**4**

© UCLES 2022

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

© UCLES 2023

https://xtremepape.rs/

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 114** 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind. **(2) Sura 2.30–37** 30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? – whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as You wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful. **(3) Sura 108** 1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Briefly describe the main theme or theme in each passage.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 114 (Allah's relationship with the created world) **The main themes are:** • God's refuge – only He can help in times of need, in this case from jinn and men. • Seek help only from Him. He created everything so controls everything, even mischief makers. • It's a warning of those who whisper evil/bad ideas to humans, and then disappear and leave them on their own • God is a protector from these things and this sura makes up one of the suras of protection.	
	Sura 2.30–37 (Allah's messengers) **The main themes are:** • God created Adam, as well as everything else (angels, etc.), and made him a vicegerent on earth (*khalifa*), which suggests God values humans above angels. • God gives knowledge to who He wants and He gives the special status of prophethood to whom He wishes. • When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam his representative on earth, in other words God looks after His prophets. • God shows His mercy to His prophets and humankind.	
	Sura 108 (Allah's messengers) **The main themes are:** • It was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • God has given the Prophet (pbuh) *Kawthar*, which has various meanings. • Most common is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers. • God commands His followers to pray to Him. • To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 114 • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g., *jinn*, humans or internal whisperings such as jealousy. • This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • Praying and doing good deeds strengthens reliance on God. Reciting this Sura with the other *quls* is a source of protection. • God is the King so it is Him who people should seek refuge with.	
	Sura 2.30–37 • The importance is that Adam was the first prophet of God, who was made his representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. • God showed Adam's importance by making the angels bow to him and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. • It also shows God's care and direct relationship with every individual.	
	Sura 108 • The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are that future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the *Kawthar* in paradise. • God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g., during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries that they face. • Even prophets were tested and faced hardships but remained steadfast so Muslims should not despair of God's mercy when facing hardships.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**The Prophet (pbuh) received revelation from God when he was 40 years old. Write about this experience of the first revelation.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Prophet (pbuh) had increased the time he spent in solitude in the cave of Hira. When he was 40 the revelation came to him, during the month of Ramadan. The angel Jibril came to him and instructed him to read, *iqra*, and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it anymore'). He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel squeezed him, released him then the Prophet (pbuh) recited the first few verses of Sura Alaq (96.1–5), saying it was as though they were imprinted on his heart. The first verses of Sura Alaq are: '1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.' The Prophet (pbuh) came out of the cave and saw the angel on the horizon. The angel told him, 'You are the Messenger of Allah and I am Jibril.' He was confused and shaken and he ran home and asked his wife to cover him. She consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Explain the importance of the revelation being sent to a prophet who could not read or write.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. It was important because being unable to read or write shows that it would not have been possible for the Prophet (pbuh) to have composed the Qur'an himself; the implication is that not being able to compose the Qur'an himself, shows that the Qur'an is from God. God did not want anyone else to be the Prophet's teacher, as that would have meant someone was superior to him in his knowledge of God. It was a miracle of God. The Arabs had a strong oral tradition which allowed the Qur'an to be preserved through memory alone, which again allowed for accuracy in preserving the revelation. As he could not read or write himself, the Prophet (pbuh) showed his faith in his companions when he allowed them to write down the verses revealed to him.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Using examples from the Prophet's life show how he demonstrated the two qualities of:** • **trustworthiness** • **forgiveness.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Trustworthiness** is when you can trust someone because they are honest, reliable and dependable. The Prophet (pbuh) had always been trusted by the Quraysh even before prophethood, being called al-Amin. The Quraysh continued to keep their belongings with him even after prophethood. When he migrated to Madina he returned the belongings to their owners (through 'Ali). When the Quraysh were disputing which tribe should insert the Black Stone into the Ka'ba, the Quryash were happy when the Prophet (pbuh) entered saying al-Amin had arrived to resolve the dispute. When Khadija heard about the Prophet's integrity and honesty when he was trading on her behalf, she knew he was reliable and she sent a marriage proposal to him. He kept his promises, for example, as part of the Treaty of Hudaybiyya, the Prophet (pbuh) sent back Muslims to Makka who had not sought consent to leave. The quality of **forgiveness** is to not seek to punish someone when they have wronged you, nor to seek revenge. There are many examples of the Prophet's forgiveness. Aisha said that the Prophet (pbuh) never took revenge on anyone for himself. At the time of his visit to Ta'if, the Angel Jibril came to say that he can crush the people between the two mountains, but the Prophet (pbuh) refused, and instead prayed for their guidance. When returning to Makka, the Prophet (pbuh) forgave many people who had been prominent in persecuting him and his companions, for example, Abu Sufyan. He also gave a general pardon to the Makkans, despite their actions against him. Despite Wahshi killing his uncle Hamza, and Hind chewing on his liver, he forgave them both. Abdullah ibn Ubayy was one of the hypocrites who opposed the Prophet (pbuh) whilst outwardly saying he supported him. Despite this the Prophet (pbuh) seemed to show no animosity towards Abdullah when he died, attending his funeral and praying at his grave. Candidates can offer other examples of forgiveness, especially for development of the answer, such as the Prophet's forgiveness of Ikrimah ibn Abi Jahl, Sufwan ibn Umayyah, Habbar ibn al-Aswad.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In what ways can people show their trustworthiness to each other? Give specific examples from everyday life.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates should give examples of how they can show their trust in their everyday lives, or in the lives of others. Examples could be if someone entrusts you with a secret then to ensure you do not tell anyone about it. If you have borrowed something from someone then you should ensure that you look after it and return in good condition. If you have arranged to meet people then you should not cancel on them without good reason, otherwise people will think you are not reliable and will not trust you. When you are posting online or on social media you should be honest about who you are and what you do so that people can trust in what you post.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the Battle of Uhud.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Battle of Uhud took place in 3AH (625) in revenge for the Makkan defeat at Badr. The Prophet (pbuh) consulted his companions whether to fight outside or inside the city; the Muslims decided to meet the Makkan army at Uhud. Arriving at Uhud, the Makkan army numbered 3000 led by Abu Sufyan ibn Harb, whilst the Muslims numbered around 1000. Shortly before the battle started Abdullah ibn Ubayy deserted the army with 300 of his people. The Prophet posted 50 archers on a hill to protect them from being attacked from behind. In the battle Hamza was killed by Wahshi, who earned his freedom through this act. Khalid ibn Walid tried to break the Muslims from behind three times but the archers held him off. The Muslims were successful in driving back the Makkans, and some started to collect the spoils of war. On seeing this some of the archers left their post on the hill to join those collecting the spoils. Khalid ibn Walid noticed this and used the opportunity to attack the Muslims from the rear. On seeing this the Quraysh army turned back and renewed the battle. Many Muslims fled. The Prophet (pbuh) was surrounded by nine Muslims, and only Talha ibn Ubaydullah and Sa'd ibn Abi Waqqas survived, whilst the Prophet (pbuh) was badly injured. The remaining Muslims were disheartened on hearing a rumour that the Prophet (pbuh) had been killed; the Prophet (pbuh) and the Muslims retreated to the Uhud mountain. The Makkans mutilated the dead bodies of the Muslims, including acts such as Hind who chewed on the liver of Hamza. The Muslims buried their martyrs and returned to Madina. Around 70 Muslims were killed and 22/37 of the Makkans.	**10**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In your opinion, what is the most important lesson that Muslims might learn from this battle? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Muslims should listen to and obey the orders of the Prophet (pbuh) to gain success. Candidates could say that decisions do not have to be made by leaders on their own, that consulting with others can be beneficial. Loyalty is important for Muslims and communities, and they should stick together in difficult times. Victory is not guaranteed for Muslims, and they have to work hard for success. Losses and tragedies are part of life, and it is important to learn from mistakes made to avoid the same outcome again.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of the life of Fatima and the life of any <u>one</u> other of the Prophet's daughters.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Fatima**: She was the youngest daughter and born a few years before prophethood. She was the only daughter to outlive the Prophet (pbuh). In her youth she spent a lot of time with the Prophet (pbuh). She was upset over the treatment he faced by the Quraysh in Makka and would help clean the Prophet (pbuh) when the Quraysh would throw impurities on him. She also suffered in the boycott to Shib-i-Abi Talib along with her parents. The Prophet (pbuh) showed his affection for her and would visit her before he left on a journey and upon returning. She was married to 'Ali and had three sons and two daughters; she suffered hardships in her marriage and when she went to ask the Prophet (pbuh) for help in the household, he replied saying he will give her something better, and gave her some *adhkar* to recite after prayers. When the Prophet (pbuh) was ill, she was upset that he was dying but happy when he told her she would be joining him soon. She died six months after the Prophet (pbuh) and was buried in Janatul Baqi. **Zaynab**: She was the eldest daughter born in the 5th year of marriage when the Prophet (pbuh) was 30. She was married to Abu al-'As ibn Rabi, and had two children, Ali and Umaymah. She became Muslim but her husband initially did not. She stayed behind with him when the other Muslims migrated to Madina. He fought in the Battle of Badr against the Muslims and was captured. Zaynab sent her mother's necklace for his ransom, and upon seeing the necklace, the Prophet (pbuh) asked for the necklace to be returned to her on the condition that she be allowed to go to Madina. Her husband was freed and returned to Makka and she returned to her father in Madina. The first time she tried to leave Makka she was forcibly brought back by some of the Quraysh and injured, which caused her to miscarry. When she was better, Abu al-'As sent her to Madina under the protection of his brother Kinana. She did not remarry hoping Abu al-'As would become Muslim, which he did after she offered him protection in her house following a caravan raid. She died a year later in 8AH. **Ruqayya**: She was three years younger than Zaynab and was married to Utbah, Abu Lahab's son. She wasn't yet living with him when Sura Lahab was revealed, whereupon Abu Lahab told his son to divorce her. She then married 'Uthman and they migrated to Abyssinia where she had a son, Abdullah, who died aged six in Madina. Ruqayya and 'Uthman migrated to Madina before the Prophet (pbuh) and so she was given the name 'The lady of the two migrations'. She was ill when the Muslims were leaving for the Battle of Badr and 'Uthman was told to stay with her. She died before the Prophet (pbuh) returned from battle. He led her funeral prayer, and she was buried in Janatul Baqi.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Umm Kulthum**: The third daughter of the Prophet (pbuh) was born not long after Ruqayya and it is said they grew up as though they were twins. She was married to Utaybah, Abu Lahab's son. Like Ruqayya she was divorced by her husband before she went to live with him. She lived through the severest periods of persecution and suffered the boycott to Shib-i-Abi Talib. She stayed behind in Makka when her father migrated but joined him later in Madina with her sister Fatima. She married 'Uthman after Ruqayya's death. She had no children and died in 9AH.	
5(b)	**What lessons might Muslims learn from the relationship between the Prophet (pbuh) and his daughters. Give examples to support your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Lessons could be that it is important for fathers to be compassionate with their daughters, that they should love and respect them, and for daughters to show respect for their fathers. Examples of how this could be done should be given.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

© UCLES 2023

https://xtremepape.rs/

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 41.37** **37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.** **(2) Sura 42.4–5** **4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.** **(3) Sura 6.75–79** **75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Briefly describe the main theme or themes in each chosen passage.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 41.37 (Allah in Himself) **The main themes are**: • God creates and controls everything, in this verse specifically the sun and the moon. • The order and cycle of the sun and the moon are God's signs for humankind of His power. • As the Creator only He should be worshipped (*tawhid*). • It is a negation of paganism – the sun and moon are not to be worshipped.	
	Sura 42.4–5 (Allah in Himself) **The main themes are**: • God is the owner of everything because He created everything. • His greatness is such that it has the power to tear the heavens apart. • The angels praise God and pray for forgiveness of humans on earth as part of their duties. • Humans are reliant on God's mercy as He is the most forgiving, the most merciful.	
	Sura 6.75–79 (Allah's messengers) **The main themes are**: • God's power is shown through His ability to control the sun and the moon, • His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide them. • Ibrahim, like all other prophets believed in and professed *tawhid.* • His Oneness is pointed to through these signs and His power and so these verses tell Muslims to worship God alone.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 41.37 • The importance of these verses is that believers should acknowledge and reflect on the fact that created things are not permanent. • They should realise they need to look to one God for their answers, rather than looking to created things for guidance. • They should ponder on His signs, the perfection of His creations and nature in order to strengthen their faith.	
	Sura 42.4–5 • The importance here is that God tells humankind of His power and control over all things so they should remember that they do not have any power in comparison. • God is Merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. • As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if they have been hurt or injured. • Humans should not despair of Him or give up on His mercy – even if they have sinned, they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too.	
	Sura 6.75–79 • The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything or anyone else, to help them in their lives and solve their problems. • It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. • It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him only in times of need.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the different ways that revelations were received by the Prophet (pbuh).** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Candidates should write about the different ways in which the Prophet (pbuh) received revelation and not focus on the first revelation only.** The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). A few times the Prophet (pbuh) saw the Angel in his original form, for example, at the time of the first revelation when the first five verses of Sura Alaq were revealed and on the night journey (Sura Najm). Sometimes the Angel Jibril would come in the form of a man, and in this form, he resembled the Companion Dihya al Kalbi. The revelations also came in the form of dreams, and the Prophet (pbuh) would wake up and remember them. The most difficult was when they came as the ringing of a bell. The revelations would weigh down on him, so much so that his camel could not withstand the weight, and it also put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh) during one of the revelations. The experience of receiving revelations would cause him to sweat in the winter and shiver in the summer. The candidates could quote the Hadith by 'Aisha narrating the bodily sensations felt by the Prophet (pbuh) during the revelations. The occurrence of the revelations was not within his control (Sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation. This happened only once on the night journey when God revealed the last two verses of Sura Baqara to him directly. Some verses and suras were revealed according to the circumstances. Candidates may narrate stories related to these revelations.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Why do you think it was important for revelations to come over a period of time?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. It was important because the power and words of the Qur'an weighed heavily on the Prophet (pbuh) so it was better for it to be revealed over time. Also, the way the revelation came was physically demanding for the Prophet (pbuh) and so again it was easier for him if the revelations were spaced out. Another reason was that the new Muslims needed change slowly therefore, because the Qur'an was revealed bit by bit, this allowed them to put teachings into practise before new ideas and rules were given. Being revealed over time and in different situations also meant that questions that arose from the Quraysh or the Muslims were given an answer through new revelation, and it would answer circumstances as they happened. An example of an event could develop this part of the answer.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about when the Prophet (pbuh) showed patience and self-restraint while living in Makka.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The quality of **patience** is the ability to wait, or to continue to do something despite difficulties, or to suffer without complaining or becoming annoyed. **Self-restraint** is controlling your emotions and actions, in the face of temptations and impulses. Both traits may overlap, and the response given may explicitly speak of one or other, or may conflate the two. Either approach is fine as long as both patience and self-restraint are covered. Some examples candidates can mention are: From childhood, the Prophet (pbuh) showed the qualities of patience and self-restraint. For example, when his mother passed away, he bore the grief patiently. He also showed self-restraint by not partaking in the vices that were common in Makka at the time such as drinking and gambling. From the beginning the Prophet (pbuh) was patient in that he waited for guidance from God before teaching others or preaching openly. He did not try to rush the message to hurry people into accepting Islam. When the persecutions started, he bore them patiently. His patience was shown when the people used to throw rubbish on him and he never retaliated nor did he get angry at them, showing self-restraint. His enemies would often come when he was praying and try to disturb his prayer by whistling and clapping, but the Prophet (pbuh) would not say anything or confront them. When the intestines of a camel were put on his back while prostrating, he did not react or get angry but stayed in that position until his daughter came and took it off his back. The Prophet (pbuh) also demonstrated patience during the social boycott imposed by the Makkans. This included a lack of food and water and being cut off from social and economic relations. His patience was also shown when he lost those closest to him in a short period of time, namely Khadija and Abu Talib. Instead of despairing, he sought the reward of God by praying to Him. He waited for God to allow him to migrate, despite the risk to his life. He showed self-restraint when he went to preach his message at Ta'if: instead of getting angry he left the town and took refuge in an orchard. Candidates can offer other stories, but they should give details in their answer for higher levels. Childhood example should be credited.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**How can Muslims demonstrate patience and self-restraint in their own lives?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates could offer examples from their daily routine, or common events in their lives, where patience and self-restraint is required, to show how it is being applied. They could say that generally people are required to have patience as daily life has become very busy and everyone wants things to be done quickly – people should try to be patient and do things in their own time without feeling pressured, when things cannot be done instantly. They may also need to be patient when they want to buy something new because they or their parents may not be able to provide it straight away. This also shows self-restraint, to be able to wait for something that you really want. Self-restraint can also be shown if there is a lot of traffic when driving and not to get angry. Patience and self-restraint can also be shown in the event of tragedies for example, the death of a family member or a serious illness.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the Prophet's conquest of Makka in 630.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Quraysh had broken the terms of the Treaty of Hudaybiyya, by attacking Banu Khuza'ah who had allied with the Muslims. The Prophet (pbuh) began preparations for battle. Realising the seriousness of the situation, the Quraysh sent Abu Sufyan to ensure the treaty was intact, but he was unsuccessful. After completing his preparations for war, the Prophet (pbuh) set out with 10 000 soldiers in the year 8AH for the conquest of Makka. The Prophet's army stopped outside Makka and it was here that Abu Sufyan became Muslim and his house was made a place of safety. Abu Sufyan returned to Makka and warned the Quraysh not to resist the Muslim army; most put down their arms, but a few (Safwan, Ikrimah, Suhayl) swore to block the Muslim army from entering Makka. The Prophet (pbuh) marched into Makka, there were four groups, one led by Khalid ibn Walid, that faced resistance leading to some deaths. Upon the conquest of Makka, the Prophet (pbuh) granted amnesty to anyone seeking refuge in Abu Sufyan's house, in the Ka'ba or who remain in their houses. The Prophet (pbuh) knocked down the 360 idols in the Ka'ba while reciting the verse from the Quran: "And say: 'The truth has come, and falsehood has vanished away; surely falsehood is ever certain to vanish.'" Some candidates may refer to declaration of abolition of pre-Islamic traditions. The Prophet (pbuh) asked the Makkans gathered outside Kaba how he should treat them, and they responded by saying that he was a noble brother and nephew. He said: 'No reproach on you this day, go your way, for you are freed ones.' The keys to the Ka'ba were given to 'Uthman ibn Talha, and at the time of prayer, Bilal ascended the Ka'ba and gave the *adhan*. The Prophet (pbuh) forgave the Makkans apart from nine people. Wahshi and Hind were amongst those forgiven.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What was the significance of the conquest of Makka for the development of Islam?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. It was significant because Makka was the birthplace of the Prophet (pbuh) and many of the early Muslims, and so to see that place become Muslim and under Muslim control was a great achievement for the development of Islam. Muslims could now freely visit Makka and be able to perform *hajj* and *umra*, which had been denied to them previously, therefore they were able to fulfil their pillars of Islam. This event also established Muslim dominance over Makka and eliminated the threat of the Quraysh. This allowed the Prophet (pbuh) to concentrate on spreading Islam in other areas and dealing with other threats. This event also led to Makka becoming Muslim which further strengthened Islam.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of the lives of Amina bint Wahb and Halima Sa'adia during their time with the Prophet (pbuh).** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Amina bint Wahb**: She was the mother of the Prophet (pbuh). She had only been married to 'Abdullah for a few months when he passed away, leaving her widowed and pregnant. She said she did not feel any hardship during her pregnancy. At his birth, Amina said: 'When I delivered him a light came out with him that illuminated what is between the East and West. The light illuminated palaces and markets of Syria until I saw the necks of the camels in Basra. I saw three flags erected: one in the East, one in the West and a third over the Ka'ba.' From this she knew that her son would be special. Amina sent her baby to a wet-nurse in the desert as was the custom of that time. When he was 2 years old, his foster mother took him to Aminah and requested that she let him remain with her, to which Amina agreed. After the incident in which Prophet (pbuh) was visited by some angels who came to clean the Prophet's heart, he was returned to Amina. When the Prophet (pbuh) was six, his mother took him to visit family in Yathrib, as well as the grave of his father 'Abdullah. She became ill and on their return to Makka she passed away at a village called Abwa. **Halima Sa'adia:** She was the Prophet's wet-nurse. She had decided to take the baby Muhammad (pbuh) when no one else wanted to, as she did not want to go back to her home in the desert without a baby. She had started noticing some miracles on their way back from Makkah. Her and her family's fortunes changed while the Prophet (pbuh) lived with them, their animals gave more milk, and were healthier. Due to the good fortune, he had brought them, she asked to keep the Prophet (pbuh) for longer than the initial two-year period because she felt a close bond with him. While living with his foster family, the Prophet (pbuh) was visited by some angels who came to clean the Prophet's heart, and she was shaken by the story and worried something was going to happen to the Prophet (pbuh) in her care. She therefore returned the Prophet (pbuh) to his mother.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	The Prophet (pbuh) was known to call Halima 'my mother'. Halima once returned to the Prophet (pbuh) at Makka and Khadija gave her 40 sheep as gift. It is said that Halima Sa'adia once again came to the holy city of Madina in her last days. She died there and was buried in Janatul Baqi.	
5(b)	**The Prophet (pbuh) was an orphan and raised by various people. How might this be an example for Muslims today?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. You might learn that family is important, but it doesn't always have to be blood relations that look after you. Whether they are blood relations or not, living with people who look after you with care and love develops lifelong bonds. Being raised by different people can give you a different perspective on life and could provide a greater range of learning. It could help to understand people by being able to live amongst others who have different traits and different backgrounds. It also sets an example for Muslims to look after orphans and vulnerable children which is a highly meritorious act in Islam.	**4**

© UCLES 2023

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is

https://xtremepape.rs/

perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths.** **(i) Hadith # 4** **A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.** **(ii) Hadith # 7** **It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property'.** **(iii) Hadith # 20** **God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** **(iv) Hadith # 1** **'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'**	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Describe their teaching about what Muslims believe.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The teaching given in the Hadith is that the minimum requirement for attaining Paradise is the fulfilment of the Pillars of Islam. From the Pillars the final two, *zakat* and *hajj*, are obligatory only on those who can afford to fulfil them and therefore not given in the Hadith. Abiding by what God has made permissible and staying away from the forbidden acts in Islam is another condition of receiving God's ultimate reward of *Jannat*. It could be said that Islam is a very simple religion to follow and practice and the given teaching is telling Muslims that to attain Paradise they do not need to over burden themselves, but that Paradise can be attained by following the Pillars of Islam and by living their life according to the *sharia* of God. Muslims can engage in optional *ibadah* to earn greater rewards or worship God more.	
1(a)(ii)	This Hadith gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best a believer must always be engaged in God's service with their person or property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh). The words ***'strives hard'*** can be taken to understand the broader teaching of this Hadith. For example, a believer may migrate for the sake of God, or preach Islam or its correct practice to others, it could be understood to mean that a person engages in *jihad bil nafs* or an armed struggle to defend the faith of Islam if needed.	
1(a)(iii)	The important teaching given to Muslims in this Hadith is that the relationship between God and His servant is based on *taqwa*, righteousness, and the more *taqwa* a believer has the closer they will be to God. Everything an individual has is from God, hence God is not impressed by the material possessions or good looks or what He Himself has given to a believer either spiritually or materially what matters is having *taqwa*, a blessing from God for which one must be truly grateful. Having *taqwa* keeps a believer humble and righteous. Another important teaching is that every good deed must have the sincere intention of being done to earn God's pleasure.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	The key word in this Hadith is ***nasihah*** which means sincerity/advice. Sincerity is having a genuineness in the things that you believe and do. This teaching of the Prophet (pbuh) is for Muslims to be faithful to Islam which can only be done by showing sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions must be backed by sincere faith for them to be meaningful. These acts will lead to the true practice of Islam and make a Muslim's faith sincere. Therefore, intention is rewarded in Islam just as much as action. Every act of worship begins with intention.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into action by putting into practice the doctrines of Islam. Muslims should wholeheartedly accept God as their Creator and Master, say the prescribed *salat* five times a day and fast in the month of Ramadan. They can put into practice the given teachings and fulfil the other obligations if they have the means to. Furthermore, Muslims should keep away from food and drink that God has prohibited, follow the principles of Islamic finance and not take interest (*riba*), and not give or take bribes. Personal examples can be given to develop the answer.	
1(b)(ii)	There are many ways in which the teachings of this Hadith can be put into action. A believer can strive in the way of God by worshipping Him. By not only offering the obligatory five prayers but waking up to offer *tahajud/nafl* prayers. One could offer to do voluntary work in the community to better the lot of those in need for example, by teaching basic literacy to some children who do not have the means or access to go to school. Those with knowledge of the faith can spread the peaceful teachings of Islam and importantly teach the practice of Islam as taught by the Prophet (pbuh). Well to do Muslims could make financial contributions to projects such as building mosques, providing drinking water to areas where there are droughts, or helping communities affected by conflict across the world. These are ways by which Muslims can strive in God's way and attain His pleasure.	
1(b)(iii)	This teaching can be put into practice by having good motives and intentions behind every action. If, for example, charity is given, the intention behind it must be to enable the person the charity is intended for to have a better life. Perhaps instead of giving a one-off cash donation the person being helped can be taught a skill which will help the person to support himself and not be dependent on charity. Another way the teaching of this Hadith can be acted upon is by doing good acts for the love of God, rather than for self-promotion or boasting. One should also make sure that those being helped are not humiliated in any way. Therefore, it is important for Muslims to do deeds with the intention of pleasing God to earn His reward.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	Muslims can show sincerity towards God by keeping faith in Him at the most difficult of times and by living according to His *sharia* and following the Pillars of Islam. Sincerity to the Prophet (pbuh) can be shown by acknowledging him as the last Prophet, respecting him and trying to learn about his life and struggles, by following his *Sunna* and by living modestly as he did. To the Qur'an by believing it to be the sacred book of God, reading it and understanding its content and acting upon its teachings. Sincerity towards leaders can be shown by obeying the laws of the land, paying taxes to the government, working honestly in one's job. Finally, sincerity towards the common man can be shown by helping out in the community either by doing voluntary work or giving monetary donations as well as by showing compassion to others.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**From the teachings given in the set Hadiths, write an account of how they help establish brotherhood in the community.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Hadiths candidates use in their answer must **link back** to how **brotherhood in society** is established by acting upon them. The Prophet's Hadiths relate to both individual conduct and life in the community. They give Muslims important teachings about how to live their lives that are beneficial to them and have a positive impact on the whole community because personal conduct also has a wider influence on helping to establish a just, prosperous and caring community. For example: The teaching given in **Hadith 6** is that Islam encourages action not complacency. A Muslim must always remove, or at the very least try to remove, evil from society. *By removing or correcting the issue, the community will benefit, and victims of injustice will get help. This will create brotherhood amongst the Muslims.* **Hadith 10** helps establish brotherhood in the community by teaching believers that the rights of the people are just as important as the rights of God. It teaches Muslims that Islam is a religion that strongly promotes social justice and therefore lays great emphasis on the care of the vulnerable in society. *When the teachings given in this Hadith are followed the needs of those who would struggle in society without help are met and no member of the community is left behind: thus, promoting brotherhood. When this guidance is followed the community will become a safe place for all, where the needs of everyone will be met. It will promote harmony and brotherhood between people from different walks of life and make bonds which are strong.* By following the teachings given in **Hadith 15** Muslims should develop the traits of kindness and mercy in their personalities. This will show compassion to all living things on this Earth and forgive the mistakes of others if they are indeed true believers who seek God's mercy in this world and the hereafter. *With forgiveness and compassion towards each other, feelings of brotherhood and good will develop and grow in the community.* Just as the Prophet (pbuh) prayed for the people of Ta'if when they rejected him and forgave the Makkans at the time of the conquest of Makka, Muslims must forgive those who wrong them and in general be merciful towards all of God's creation. *Thus, establishing brotherhood in the umma and strengthening bonds between Muslims.* The all-important teaching given in **Hadith 5** is for Muslims to show compassion and care in society and to perform acts of charity. This is not just restricted to giving money but includes small, everyday acts of kindness that would *make the community stronger and increase awareness of God and His bounties and create brotherhood.*	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**In your opinion, why is brotherhood given so much importance in Islam? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Various Hadiths of the Prophet (pbuh) give the teaching of maintaining unity and brotherhood in Islam. Candidates can say that the Prophet (pbuh) has gone so far as to say that one is not a believer until he wants for his brother what he wants for himself, thus he has linked brotherhood and unity directly to faith. Brotherhood is emphasised in Islam as it makes a community caring and compassionate and leaves no-one behind. Islam is a religion of social justice and God wants His creation to care for those around them and to live in peace with one another and that can only be done when there is a feeling of brotherhood amongst Muslims.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write a detailed account of the false prophets that Abu Bakr dealt with during his caliphate.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. For this answer candidates have to write a detailed account of all the four false prophets. A brief account of each of them is given below. **Aswad al Ansi** belonged to the 'Ans tribe in Yemen. His dark complexion earned him the name of al Aswad. An expedition against him was sent in the Prophet's lifetime, news of his death reached Madina a day or so before the Prophet's death. His followers regrouped and revolted and were defeated by Firuz who was sent by Abu Bakr to subdue them. **Tulayha** belonged to the Banu Asad tribe in north Arabia. He was a wealthy leader and a renowned warrior. He briefly embraced Islam in 630 but soon rebelled and claimed prophethood. He raised a formidable force against Islam. He was defeated by Khalid ibn Walid and escaped to Syria whilst his followers accepted Islam. He later converted to Islam and fought in many significant battles. **Sajah** was a Christian soothsayer with a strong following. She belonged to the tribe of Banu Tamim. She declared herself as a prophet on hearing about the Prophet's death and marched to Madina with a force of 40 000. On hearing the news of Tulayha's defeat she joined forces with Musaylima and married him. After his defeat she converted to Islam. **Musaylima ibn al- Kadhdhab** was the most dangerous of the four false prophets. He was extremely wealthy and influential. Soon after visiting the Prophet (pbuh) in his lifetime he declared himself a prophet and claimed to receive divine revelations. He founded a new creed. Musaylima asked the Prophet (pbuh) to divide the Muslim empire into two parts, one for the Muslims and the other for his followers. The Prophet (pbuh) called him Musaylima the Liar. The Battle of Yamama was fought against him in 632 in which Musaylima was defeated. Details of this battle need to be covered to some extent (see guidance).	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what was more important for Islam: defeating the false prophets or fighting the tribes that refused to pay *zakat*? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates can choose either of the two views given in the question and say why they think the view they have selected was the more dangerous one for Islam and had to be overcome. If they choose defeating the false prophets as more important they need to say why. It could be said that the false prophets were challenging the finality of the Prophet Muhammad (pbuh) so had to be defeated as they were corrupting the faith and cardinal belief of Islam. For those who present the view that defeating the tribes refusing to pay *zakat* was the bigger challenge to Islam they also need to say why. It could be said here that *zakat* is a Pillar of Islam instituted by God Himself. If one refuted one Pillar what was there in stopping others from changing other Pillars and thus changing the laws and creed set by God. The above are suggested arguments that can be presented. However, some candidates may argue that both were equally important.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**State the words of the *Shahada* and give an account of the *Shahada's* significance in Islam.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The *Shahada* is the first Pillar of Islam and is a pledge made by a Muslim towards God which sums up a person's faith and belief. Its words are few but extremely significant and in response to the first part of this answer the candidates need to say what they are: **'I bear witness that there is no God except Allah, I bear witness that Muhammad (pbuh) is Allah's messenger'.** The second part of the question requires the candidates to say why the *Shahada* is significant in Islam. Candidates could say that the words of the *Shahada* commence with a Muslim declaring their **complete faith in God and testifying that no one is worthy of worship but God**. This belief is referred to as *tawhid* which forms the basis of a Muslim's faith and religion. With the second part of the *Shahada*, **'Muhammad (pbuh) is the messenger of Allah',** believers acknowledge the Prophet's right to be respected and obeyed, knowing that he is the best of creation. By reciting the *Shahada* a person, whether they were born amongst Muslims or are converting later in their lifetime, becomes part of the *umma* through their common faith and through brotherhood regardless of their race, caste or social position. The significance of the *Shahada* is also highlighted by the fact that it is repeated in every prayer (*salat*). By reciting the *Shahada*, a believer not only affirms their faith in God but also rejects obedience or servitude to anyone or anything besides God. This firm faith helps Muslims through the challenges of life. By acknowledging the status of the Prophet (pbuh) as the Messenger of God, a Muslim testifies that Muhammad (pbuh) is the best example, thus making it obligatory to obey and follow him. The significance and importance of the *Shahada* is further highlighted by the various occasions upon which it is recited showing that it the most crucial statement of faith for every Muslim. It is recited during every *salat*, when converting to Islam, when a baby is born (it is recited in the baby's ear) and it is also said when death approaches a believer. Another significance of the *Shahada* is that it rejects *shirk* and putting anyone above or equal to God. Lastly, a believer must submit to the command and will of God, for Islam itself can be defined as submission to the will and commands of God. Therefore, it can be said that the monotheistic nature of Islam is highlighted through the words of the *Shahada* and Muslims are reminded of the guidance given to them by God through Muhammad (pbuh).	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What do you think is the importance of understanding the *Shahada*? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates can say that you only truly commit to something if you understand what you are committing to. For this reason, understanding the *Shahada* becomes really important for a believer because a testimony about which someone has no knowledge is undesirable. Having certainty about the truth of the *Shahada* that 'there is no God but Allah' dispels disbelief or *kufr* from the heart of the believer and hence is critical in establishing faith. To truly understand the significance of *Shahada* a Muslim must be aware of its different aspects and believe in them with complete faith and sincerity.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Describe the moral and spiritual benefits of fasting in Ramadan for Muslims and their society.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Fasting is an obligation not an option and has countless benefits. In response to this question, candidates need to write an account of how fasting benefits the believer and their society morally and spiritually by its observance. It could be said that fasting is an invisible act and only God and the person fasting know whether the person is fasting or not. Therefore, fasting teaches sincerity. Fasting teaches the believer to live by the rules and regulations of their faith regardless of others knowing or not knowing about one's actions, thereby strengthening the connection between God and the believer, making it more sincere. During the fast a person even abstains from the things that are permissible in Islam like eating, drinking, marital relations between spouses. By this action they learn to say no to forbidden things more easily in their daily life. This abstinence heightens awareness and teaches a believer self-control while strengthening the moral character of Muslims. Fasting helps train Muslims to refrain from, lying, cheating and using foul language. Fasting creates an awareness amongst believers about the plight of the needy who struggle to feed their families and this feeling of empathy improves social relations as people give more generously to those in need and a feeling of brotherhood and goodwill is established in the community. Muslims give generously from the bounties of God and their awareness of His blessings are heightened and they feel closer to Him spiritually. When Muslims fast in Ramadan a feeling of brotherhood develops amongst them, and they are more conscious of the fact that they are all equal in the eyes of God. Charity and *zakat* are given generously which improves the economic prosperity of the community at large and with that act of giving the moral fibre of the community also improves. Fasting builds the character of God consciousness (*taqwa*) in a believer by which a Muslim is spiritually uplifted and learns self-control and discipline. By teaching Muslims how to control their primal needs, fasting morally and spiritually strengthens them and makes for a more God-fearing and righteous society.	**10**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What do you consider to be the most important benefit of fasting in Ramadan? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to choose any one of the benefits of fasting in Ramadan and say why, in their opinion, it is the most important. For example, if they choose the economic benefit as being the most important, they could say that in the month of Ramadan most Muslims give *zakat* to those it is due and increase their giving of charity to the needy which in turn brings about economic prosperity to the community and helps them fulfil a fundamental Pillar of Islam for which they will be questioned on the Day of Judgment. Other benefits candidates might talk about may include: health, social, moral and spiritual. Any choice made needs to be backed by sound reasoning.	**4**

© UCLES 2023

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **May/June 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is

© UCLES 2023

https://xtremepape.rs/

perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

https://xtremepape.rs/

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths.** **(i) Hadith # 6** **Whosoever sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.** **(ii) Hadith # 2** **None of you believes until he wants for his brother what he wants for himself.** **(iii) Hadith # 17** **Modesty produces nothing but good.** **(iv) Hadith # 8** **The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Describe their teaching about what Muslims believe.** Mark according to the marking grid for AO1 – Knowledge given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The teaching given in this Hadith is that Islam encourages action against all evil and wrongdoing and does not encourage complacency. The Hadith refers to the obligation of Muslims to tackle evil in every way they can, in order to remove it, using lawful and peaceful measures to correct the issue. However, the Prophet (pbuh) clearly says in this Hadith that if taking action against removal of an evil is going to create more problems than one should simply speak out against it and if that too will cause problems then a Muslim must at least condemn the evil in their heart by acknowledging what is happening to be wrong.	
1(a)(ii)	The teaching given in this Hadith is for Muslims to treat everyone with kindness and generosity. To deal with people the way you would want them to deal with you is an important teaching of this Hadith. Desiring and wanting for others the very best and what you desire for yourself is another important teaching given in this Hadith. The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless. However, the desire for others to do well and prosper in all aspects of life keeps envy at bay and promotes brotherhood and love in the community. In this Hadith the Prophet (pbuh) is asking Muslims to show concern for one another and to support others especially the less fortunate ones in their times of need	
1(a)(iii)	The set Hadith has a very meaningful teaching for Muslims. It teaches them that modesty is of both body and mind and helps create a morally pious and respectful society. The teaching given in this short Hadith is that by being modest a believer does not promote their self-interest or position but considers themself as part of a community and seeks to create a peaceful and upright society in which everyone prospers. Modesty is what makes a person ashamed when he does something wrong. Several Hadiths of the Prophet (pbuh) have described modesty as a part of faith. In one of them it is said: *'Modesty and faith are both companions; when one of them is absent the other follows it'*.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	The teaching given in this Hadith broadens the scope of who is a martyr in Islam. The important teaching given in this Hadith is that God loves His creation and is willing to reward everyone who follows His commands. Generally it is believed that a person who is killed in the battlefield fighting for the cause of Islam or their country is a martyr but this Hadith of the Prophet (pbuh) gives Muslims the glad tidings when it says *'… he who dies a natural death in the way of Allah is a martyr…'* meaning that it is not just death by bombs or bullets that gives one martyrdom but if death were to come to a person whilst the person was engaged in doing good deeds and living life following the principles of Islam and striving to please God they would also be counted as a martyr. Others who die of painful and fatal diseases whilst living life based on the teachings of Islam are also classified as martyrs.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Reporting corruption, for example electricity theft or bribes being paid to attain jobs or cheating in a classroom are a few examples to show how the teachings given in the Hadith can be acted upon. Another way of acting upon the teachings given in the Hadith is by writing to newspapers about issues that need to be addressed. Always speaking the truth is a simple yet recommended action.	
1(b)(ii)	The teachings of this Hadith can be put into action by responding to the needs of those in need. Examples of how this could be done should be given. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large. If you see someone struggling, be it financially, emotionally or spiritually, you must offer help, support and guidance. Even wishing others well is an implementation of this Hadith.	
1(b)(iii)	The way to put the teachings of this Hadith into action is by living modestly in one's daily life as only then can we live our lives according to the teachings of Islam. This can be done when our speech, dress, manner and attitude towards life is humble and simple. Modesty is a shield against immorality, lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Another way of putting the teachings of this Hadith into action is by remaining humble and acknowledging and knowing that God is the Master and Creator and giver of everything one possesses this humility will keep arrogance and pride at bay.	
1(b)(iv)	The teachings given in the Hadith can be put into action by every Muslim who wants to attain the status of a martyr by always being engaged in performing righteous deeds to attain God's pleasure. By fulfilling one's obligation to God by being punctual with one's prayers, fasting and fulfilling all the Pillars of Islam. After completing one's religious obligations a Muslim should also be engaged in *jihad fi sabil-illah*, be it of the self, of the tongue or by any other means to support the cause of Islam and fellow beings in need, as by striving in the way of God one can attain the status of a martyr. To summarise, the focus of a believer's every action must be to earn God's pleasure and remember Him at all times.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the following terms and the relationship between them:** • **isnad** • **matn** • **musnad** • **musannaf.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates may answer the question in two parts and write about the terms and then write about the relationship between any of them. However, they may not. When they write about the terms the following could be included. *Isnad* and *matn* are the two components of a Hadith, while *musnad* and *musannaf* are classifications of Hadith compilations and literature. It could be said that the structure of every Hadith consists of two parts: *isnad* and *matn*. These two components are significant for *muhadiths* who examine the Hadith when compiling them. *Isnad* refers to the chain of narrators of the Hadith, while *matn* refers to the content of the Hadith. Several rules are established to study the *isnad* and *matn* of a Hadith which determine its authenticity, and these could be given to develop the answer. The term *musnad* means 'supported'. These compilations are listed under the names of the narrators, for example, *Musnad* of Imam Hanbal. While compilations of Hadiths according to their themes are termed as *musannaf*, which means divided up. As quite simply Hadiths in these compilations are divided up according to their themes e.g., *zakat*, *hajj* etc. Candidates may interpret the **'relationship'** part of the question in a number of ways – all of which are acceptable and should be credited. If candidates link *isnad* and *musnad* they might say that as *isnad* refers to the chain of narrators, it is linked to *musnad* which are compilations along *isnad* lines. That is, Hadiths are listed under the names of the various Companions leading back to the Prophet (pbuh) to guarantee the authenticity of a Hadith. On the other hand, *matn* is linked to *musannaf* compilations as both are based upon, and deal with the content of the Hadith. *Musannaf* compilations are categorised keeping the *matn* (content) of the Hadith in mind. Candidates may choose to link three or four of the terms together or may continue to link in pairs. Any combination should be credited on its merit.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**How do compilations of genuine Hadiths benefit Muslims today?** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. It could be said here that compilations of genuine Hadiths benefit Muslims greatly. It gives them assurance that the Hadith they are using is not forged and can be used for making laws and getting guidance on matters of beliefs and practices of Islam without a hint of doubt. Another very important point could be that if the early compilers had not endeavoured to sift the weak or fabricated Hadiths from authentic Hadiths it would have caused chaos and division in the Muslim community. Unity amongst Muslims today would have suffered. Muslim scholars today can access genuine compilations easily and reach decisions in the light of Islamic knowledge on account of these compilations.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the Battle of Nihawand.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Battle of Nihawand was fought in 642 between the Persians and the Muslims during the caliphate of 'Umar. In his determination to bring back the rich plains of Mesopotamia (Iraq) under his control, Yezdegird rallied support and gathered troops at Nihawand to fight the Muslims. On finding out about Yezdegird's intent 'Umar sent letters to Kufa and Basra ordering the armies to be assembled. The Muslim armies then marched on to Nihawand. One force was stationed on the border between the province of Fars and Isfahan to prevent Persian reinforcements from coming through from the south. The Muslim army of 30 000 was much smaller in size than the Persian army. Both sides however had volunteers in their ranks who had missed the Battle of Qadissiya and were keen to prove themselves in battle. The Persians had located themselves by a ravine and fortified themselves behind trenches. The Muslims in several attempts were unable to lure them out and they only came out from behind their fortified positions when it suited them. In a council of war the Muslims devised a plan on how to lure the Persians out from behind their trenches. It was decided that the Muslim cavalry would advance and attack the trenches and then withdraw to lure the Persians out. The Muslim commander Nau'man ibn Muqarrin kept the main army in check until almost the end of the day and motivated his men by saying that they were fighting for their honour and their faith and when they finally attacked the enemy, victory came swiftly. Most of the army fought on foot with swords; the cavalry began to slip on the blood-soaked ground and the Muslim commander Nau'man was thrown off his horse and killed as well. Despite the adverse conditions the Muslims continued to advance, and the Persians retreated. In the dark, and panicking, many Persians lost their way and fell into the ravine. The surrender of the towns quickly followed the military victory.	**10**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Why was the Battle of Nihawand known as the 'Victory of Victories'?** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Victory at Nihawand gave the Muslims a beautiful country and an ancient civilisation to rule. This victory came to be known as *Fath ul Futuh*, the Victory of Victories as this was a significant victory in which the chief priest led the post war negotiations and offered a great prize to the Muslims - a large quantity of gems that the king had left for emergencies - in exchange for the lives of the inhabitants. Also, after this victory, 'Umar ordered the invasion of the Persian provinces and by the following year Isfahan, Khurassan, Rayy, Fars and the outlying region of Sindh were conquered. This battle strengthened and enriched the Muslim empire – it made the eastern frontiers more secure and spread Muslim influence both eastwards as well as westwards.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**What are the benefits of prayer (*salat*) to an individual and to the community?** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. It could be said that the Pillar of prayer (*salat*) benefits Muslims in several ways. Having specific times of prayer brings Muslims close to God and helps them to remain aware of the importance of their faith throughout the day. Purifying themselves and standing before their Lord in prayer benefits them by establishing a connection between God and a Muslim. The recitations from the Qur'an and the postures during prayer capture the spirit of submission and benefit the believer by reinforcing their commitment to God and thereby bringing them closer to Him. A Muslim's day starts with prayer and establishes a connection with God and throughout the day a Muslim disassociates from daily life to reconnect with their Creator and hence remains aware of the real purpose of creation - the worship of God. Prayer strengthens faith and dependence on God and puts daily life in perspective of the hereafter and final day. When read in congregation, the reward earned by a Muslim is greater and in turn benefits the believer by strengthening the *umma*, making one another aware of the issues facing the community, creates brotherhood and a caring community which earns the believer God's love and blessings. The community as a whole becomes stronger and more in tune with the teachings of God and His Prophet (pbuh).	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What is the importance of beginning to pray (*salat*) from a young age?** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. It could be said that there are many advantages of starting to pray (*salat*) from a young age. A young person is inclined to follow what their parents and other grown-ups do and will be keen to pray with them. This helps teach young people not only how to perform *salat* correctly but also strengthens the family bonds. A young person's commitments are few, so they have time to learn the words and recitations of the Qur'an. It develops the habit of praying and, if established from an early age, no matter how busy their grown-up lives get they will continue praying their *salat*. Prayers also helps them develop the habit of becoming punctual and keeping clean and pure by performing *wudu* five times a day, and importantly, keeps a young person connected to God from an early age. This connection and bond is maintained throughout their lives.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of the following <u>two</u> Articles of Faith:** • **belief in prophets and** • **belief in God's predestination and decree.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. For this answer candidates need to give an account of the Muslim belief in prophets and God's predestination and decree. They could say that prophets were sent as a guidance to humankind and in turn were guided by God Himself. The number of prophets sent throughout history is thought to be approximately 124 000 and Muslims should have faith in all the prophets sent by God and make no distinction between them. The prophetic line starts with Adam and ends with the Prophet Muhammad (pbuh). The belief and respect due to all prophets is critical as is the belief in the finality of the Prophet Muhammad (pbuh). That all prophets preached Islam, spoke the language of their people, were normal human men chosen by God and endowed by books and miracles are points that could be given in the answer and developed. The names of some of the prophets and the books that were revealed to them could be given in the answer. Candidates can go on to say that prophets not only conveyed God's message to humanity but educated humanity on how to run societies in accordance with God's will and were role models to their communities in their personal and communal conduct. All prophets were rejected by their communities and faced hardship and trials but remained steadfast and never despaired as they believed that God's help would always come. God granted miracles to help the prophets with their missions and students may mention some of them. For the second part of the answer, they could say that the fifth article of Islamic faith is belief in God's predestination and divine decree, which means that everything, good or bad, all moments of happiness and sorrow, pleasure and pain, come from God. Muslims are aware that God alone controls everything, so they trust and rely on Him. Nothing happens without a purpose. Even if a person tries his best, he relies on God for the outcome, but that does not mean they do not take any responsibility for their actions. Life spans of humans and their sustenance are all apportioned by God. When you believe in *Qadr* the world becomes a much easier place to live. God has recorded everything in the Preserved Tablet, *Loh e Mahfuz*, until the Day of Judgment.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**How might the belief in God's divine decree influence the everyday life of a Muslim?** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Belief in divine decree strengthens one's belief in God. A person realises that God alone controls everything, so he trusts and relies on Him. Even though a person tries their best, at the same time they rely on God for the outcome. A person's hard work or intelligence does not make them arrogant, for they realise that God is the source of all that comes their way. Finally, a person attains peace of mind in the realisation that God is 'the Wise' and His actions are dictated by wisdom. Things happen for a purpose. If something reached a person, they realise it could never have escaped them. If something misses them, they realise it was never meant to be. A person achieves an inner peace and is inwardly at rest with this realisation. This is how belief in God's divine decree positively influences the everyday lives of Muslims.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

© UCLES 2023

https://xtremepape.rs/

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:** **(1) Sura 2.255** **Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme.** **(2) Sura 112** **1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.** **(3) Sura 1** **1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 2.255 **The main themes are:** • God is the Creator of everything in the heavens and earth. • He looks after all the Heavens and earth and no-one is needed to look after Him. He needs no help in looking after what He's created. • He does not have human qualities and so doesn't sleep or get tired in what He does. • His knowledge is limitless and humans only know what He allows them. • His throne is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation, yet is transcendent – completely independent from His creation.	
	Sura 112 **The main themes are:** • This is the main sura revealed to describe *tawhid*. It describes how God is the only one who deserves to be worshipped. • He does not have a beginning nor end; He has always been and always will be. • God is unlike anyone or anything in creation. • He has no partners or family, does not have anyone to share His authority nor any children. • *Samad* is an important description of God as it encompasses many meanings – power, independence, absolute etc.	
	Sura 1 **The main themes are:** • His qualities of mercy and forgiveness are highlighted here. • It is God who presides over judgment and controls the worlds. • God gives guidance to those who ask for the straight path. • He is the one to ask for help, and it is He who can grant it for anything. • He is Master of all creation so only He is deserving of worship. • The first few verses establish God as Lord of the Worlds, then mercy is established then guidance is sought.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 2.255 • The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. • The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g., sleep, so they can rely entirely on Him. • He has the knowledge and power over all things and this could make Muslims more cautious of their practice. • It is considered to be one of the best passages of the Qur'an, and Muslims often recite it daily for protection. Candidates could say how they use *ayat al-kursi* in their lives.	
	Sura 112 • The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. • It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God. • This sura is considered one third of the Qur'an because the theme of *tawhid* is summarised in it and it is said to be one of the suras of protection.	
	Sura 1 • This is recited in every prayer. 'No prayer is accepted without Fatiha'. • It is a conversation with God and He is the Creator, and God is replying to each verse. Through it humans communicate with God. • Muslims use this to ask for guidance (given in the Qur'an and Sunna), for mercy and help, even outside the prayer. • Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using the set passages you have studied, write about God's relationship with the created world.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. There are five passages from which they can choose: 1, 2.21–22, 96.1–5, 99, and 114. Candidates should write about the relationship between God and His creation showing how the relationship is brought out specifically in that passage. The passages allow humankind to see the link between them and God. It is not just about God giving human beings things for their sustenance, but humans need to give thanks in return and live their life remembering Him and doing what He has asked, which can be done in different ways. **Sura 1,** talks about humankind being created to worship God and that can be done in many ways: praying, following the sunna, making dua etc. It emphasises that He is the creator and controller of all that is in the heavens and the earth, and that He will judge over humankind. They should keep this in mind when they do anything. In return they should ask Him for help to remain guided. **Sura 2.21–22**, this passage shows that God provides sustenance for His creation. He gives so that they can have shelter, food and drink. They should therefore look after their environment and protect the things that God has provided for them. God wants humans to acknowledge that He is the one who provides them with this, and not anyone else, and so they should not seek to praise others for what they have been given by God. **Sura 96.1–5,** this shows the link between humankind and God by emphasising the creation of humans, that He is their creator and no one else. He then gave knowledge to humans, the tool for their learning. They in return should seek knowledge whenever they can as well as teaching it. **Sura 99,** this shows that the earth is created for humankind's benefit and that they will be judged at the end of time according to how they lived their lives on it. It also shows how God can destroy what He created. That humans will also be judged if they followed God and His Messenger (pbuh), fulfilled their obligations, or looked after the earth which was created for their benefit. They have a responsibility for their actions, so although God provides for humans, they have to do good to show God that they are grateful.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Sura 114**, this passage warns humans that there are those looking to lead them astray by trying to influence their actions. God wants humans to know that only He is the Lord, King and God over all humankind and so everyone should turn to Him for help in difficult times, and that protection comes from Him.	
2(b)	**What do these passages teach Muslims about responsibility towards their environment?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Some of the passages describe how God has made various things for the benefit of humans – the earth, the rain/water, food and drink, resources and they have been given rules and regulations for how they live their lives. They will give an account of their deeds and the earth will testify as to what humans have done. This will be their good deeds and bad deeds, but also how they have looked after all these provisions. Humans are therefore not just encouraged to pray and fast and worship God, but also to do good actions, including those relating to looking after the soil from which their crops grow, the water which helps them grow, the animals that they rear etc. Candidates can give other points but should make reference to what is mentioned in some of the suras that suggests humans should care for the environment.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**The Prophet (pbuh) stopped at Hudaybiyya on his way to Makka. Give an account of the events that took place here.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Prophet (pbuh) had a dream where he entered Makka and did *tawaf* around the Ka'ba. In 628, he and a group of 1,400 Muslims marched peacefully towards Makka, in an attempt to perform *umrah*. The Muslims had left Madina in a state of *ihram*, so were prohibited from fighting. When the Meccans got the news, they thought the Muslims were coming to attack and sent a force to stop them. To avoid the armed conflict, the Prophet (pbuh) took a different route to Makkah and camped at the place of Hudaybiyya. The Prophet (pbuh) tried to negotiate entry to the Ka'ba with the Quraysh, through intermediaries. The Quraysh were unwilling to let the Prophet (pbuh) enter. 'Uthman was sent to negotiate but was not allowed to return. Bait al-Ridwan influenced the Quraysh into negotiating a treaty. They sent Suhayl ibn 'Amr to make this peace treaty with the Muslims, whereby the Muslims would go back to Makka and not return for the pilgrimage until the next year. The treaty was for ten years; each party was to be secure from the other; if a person from the Quraysh was to migrate to Madina he would be sent back to Makka; however, if a person from the Prophet's side went to the Quraysh they did not have to hand him back; the Muslims were to go back to Madina without performing *umrah* and return the next year for three days. 'Umar and some other Muslims were discontent with the terms of the treaty. Once the document was completed, the Prophet (pbuh) asked the Muslims to sacrifice their animals and shave their heads. The Prophet (pbuh) said that Muslims had been victorious and was supported in this by a new revelation: "Verily we have granted thee a manifest victory" (48:1).	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what is the most important lesson that Muslims might learn from the events at Hudaybiyya? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Compromising does not mean you will be disobeying God, but sometimes it can be an act that has long term benefits. Sometimes you cannot understand the wisdom of what is happening at the time but you have to trust that God is doing the best for you/Muslims. Compromising can help create peace and harmony between two parties. Doing things that are difficult can be challenging to accept but trying to see a different perspective can bring long term benefits.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Some of the early Muslims migrated to Abyssinia. Give an account of the events of this migration.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh. An *ayat* was revealed about the earth being spacious for believers (39.10). The Prophet (pbuh) allowed some followers to go to Abyssinia to seek protection from its king, the Negus, in the 5th year of prophethood (614/615). 'Uthman and Ruqayya went in the first migration of 12 men and 4 women, whereupon the Quraysh chased them but the migrants managed to board a boat before the Quraysh got to them. Some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam. The persecutions increased and later the second delegation of 83 men and 19 women, was led by the Prophet's cousin, Ja'far ibn Abi Talib. 'Amr ibn al-'As and 'Abdullah ibn Abi Rabi'a followed them and asked the king to return the Muslims. The Negus called the Muslims to give their account; Ja'far told him of the way they lived before Islam. They returned the next day and the Makkans accused the Muslims of having strange beliefs about Jesus. Ja'far then recited verses from Sura Maryam. The Negus drew a line in the sand saying that the difference between Islam and Christianity was as thin as that line. The Negus was moved to tears, and he allowed the Muslims to stay in Abyssinia in peace and freedom. The Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**To what extent can this migration be considered similar to Muslim migrations today? Give reasons for your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Muslims around the world are facing persecution, such as in Syria and Myanmar, and are migrating to other countries like Jordan and Turkey, and Bangladesh. It could be said that the migrations are similar as Muslims are leaving their own countries to seek safety in another country, and often they are welcomed in the country they are migrating to. They can be given freedom to live and work as well as protection from persecution. However, some may say it is not like the migration to Abyssinia as many current migrants live in refugee camps, where resources are limited and they do not have access to basic amenities and education. Sometimes not everyone welcomes them, and the experience can be very distressing. Also, many Muslims now are economic migrants who move for work and financial reasons so it is not similar.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of the Companions Khalid ibn Walid and Zayd ibn Haritha during the lifetime of the Prophet (pbuh).** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **Khalid ibn Walid:** He was from a family who opposed the Prophet (pbuh) in Makka, and although he did not take part in the Battle of Badr, he played a vital role in the Battle of Uhud against the Muslims, turning the Muslim victory to defeat. He converted to Islam after the Treaty of Hudaybiyya. In 629, Khalid set out for Madina. On the way he met 'Amr ibn al-'As and 'Uthman ibn Talha, who were also going to Madina to convert to Islam. After conversion he took part in the Battle of Mu'ta. It was the first battle between the Byzantines (Romans) and the Muslims. He reported that the fighting was so intense, that he used nine swords, which broke in the battle. Khalid took over after Zayd ibn Haritha, then Ja'far ibn Abi Talib, then Abdullah ibn Rawaha were killed. It was because of Khalid that the Muslims returned safely. He subsequently took part in the Conquest of Makka, the Battle of Hunayn and the Battle of Tabuk. Candidates can give details of these events. He was at the farewell pilgrimage of the Prophet (pbuh). **Zayd ibn Haritha**: He was eight years old when he was captured as a slave and was bought by Khadija's nephew and given to Khadija. She then gave him to the Prophet (pbuh) who freed him. His family never stopped looking for him and when they heard he was in Makka they arrived with a ransom to free him. The Prophet (pbuh) gave him a choice to go with his father and uncle or to remain with him; Zayd chose to remain with the Prophet (pbuh), after which the Prophet (pbuh) declared Zayd his son and heir. He was called Zayd ibn Muhammad until the revelation 33.5 was revealed after which he was called Zayd ibn Haritha He was the third person said to have accepted Islam and he accompanied the Prophet (pbuh) when he tried to preach to the people of Ta'if and was injured along with the Prophet (pbuh). He was among those who went back to Makka to accompany the remaining Muslims to Madina after migration. He married several times, once to the Prophet's cousin Zaynab, a marriage that ended in divorce (verse 33.37). He was close to the Prophet (pbuh) and fought in many battles, including Badr, Uhud, Khandaq and Khaybar. He commanded seven military expeditions; at the Battle of Mu'ta he was the standard bearer and was killed on the battlefield.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What lessons might Muslims learn about family relationships from Zayd ibn Haritha's life with the Prophet (pbuh)?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Zayd ibn Haritha's life can tell Muslims that it is not just immediate relations that are important, and that Muslims should look after other family members as well. Blood relations, and adopted family members should be treated with the same love and kindness. Adoption is also important in Islam and candidates could write that adopted children are to be given the same treatment in the family as other children. Although God later changed the inheritance of adopted children, their treatment within the family should be like your own children.	**4**

© UCLES 2023

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

© UCLES 2023

https://xtremepape.rs/

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 6.101–103 (Allah in Himself)** **101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.** **(2) Sura 96.1–5 (Allah's relationship with the created world)** **1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.** **(3) Sura 5.110 (Allah's Messengers)** **Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Briefly describe the main theme(s) in each chosen passage.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 6.101–103 (Allah in Himself) **The main themes are**: • God's power is shown as He is the only one to control the heavens and the earth. Everything originates with Him. • He has knowledge of everything, so although humans cannot understand Him, He understands everything in creation. • People should turn to God. He is the One who has the power to help humans, and He hears and sees all that they do, therefore they should worship Him and pray to Him to reward their actions.	
	Sura 96.1–5 (Allah's relationship with the created world) **The main themes are**: • God is the Creator which is shown in this Sura through the way humans were created from a clot of blood. • He gives creation what they need, in this case, knowledge of God. This shows His generosity. • Being the first revelation was the beginning of Islam and prophethood. • There is an emphasis on the importance of knowledge and the knowledge that God gives to humankind.	
	Sura 5.110 (Allah's messengers) **The main themes are**: • God's assistance and guidance to His prophets, in this case Jesus, was helped by the holy spirit, the Book and the wisdom, the Law and the Gospel. • Jesus performed miracles but only with God's permission, "by my leave". • God supports Prophets in their mission by giving them miracles. • Prophets' face opposition and persecution. In this case Jesus was rejected with claims of magic.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
	Sura 6.101–103 • These teachings emphasise the importance of *tawhid* for Muslims and that there is only one God worthy of worship. • Humankind is asked to worship Him as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, etc to fulfil their obligation to Him, and turn to Him only. • He also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. In a world where there are lots of distractions, this Sura could remind Muslims that they should always remember their Creator as the ultimate authority over their affairs.	
	Sura 96.1–5 • The importance of this Sura is that it allows humans to understand how God created them from nothing. • Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject, RE, science, etc has a value to it and can help humans get closer to God. • It also helps Muslims understand how prophethood and Islam started, and they should reflect upon what God has sent down for them to help them live their lives. Therefore, they should be grateful to God.	
	Sura 5.110 • These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. • The teachings show humans are capable of great feats, but it is God who gives permission, strength and assistance for these; moon landings, space travel, etc. • Muslims should use these as signs of God's grace and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using the set passages you have studied, outline the relationship between God and his Messengers: Adam and Abraham.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. God chose His Messengers mainly to make Himself known and to guide human beings. All of them were tested and all of them were given blessings and guidance to draw them closer to God. They were also asked to submit to God completely. From **passage 2.30–37** we learn that God's relationship with Adam was one of creator and the created, teacher and student. God was also merciful and forgiving. Candidates may use the following points when they write about this relationship: **Adam** was the first human to be created by God and was given special status by God. When God spoke to Adam, He taught him and gave him knowledge of things that the angels did not know. This shows the superiority of humans over angels due to what they know and that God gave Adam the knowledge he needed to live on earth. God gave Adam instructions not to touch a specific tree, without explaining why – so God tested Adam from the beginning. Part of this test was when Satan came to tempt Adam and his wife into eating from the tree. God sent Adam and his wife to live on Earth. Adam realised his mistake and through this event turned to God for forgiveness. And God, because He is the most merciful, turned towards Adam, meaning He forgave Him. It is the nature of humans to sin and God wants them to turn to Him for forgiveness. This passage shows that God gave Adam what he needed, tested him as He tests all humans, and wanted Adam to turn back to Him after making a mistake. From **passage 6.75–79** we learn that God's relationship with Abraham (Ibrahim) was one of being a guide and a teacher. God gave Ibrahim knowledge and understanding of the created world. Ibrahim accepted and trusted in God's guidance. Candidates may use the following points when they write about this relationship: **Ibrahim** was given knowledge of God through the law and order of the heavens and the earth. God inspired him through His signs, and Ibrahim turned towards Him, turning away from thinking that created things were his lord. Through these events he turned himself to believe in God and did not associate partners with Him. Ibrahim used his intellect and reasoning to decide that none of them can be the Supreme Being.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	Their relationship is shown through the creation of God, with Ibrahim waiting to be guided by God, and in return God inspired Him through the blessings of the sun and the moon to see His order, His Unity and His control over creation. God does not change unlike the things He has created. God showed Ibrahim how to see Him through His signs in creation, without believing those signs are God Himself.	
2(b)	**How can Muslims use the Qur'an to develop a closer connection with God?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates could say that the Qur'an is the word of God so it gives Muslims a connection to God. It contains guidance from God, so it lets them know what God wants and expects from them. There is a communication with God through the Qur'an, whether it is through reciting it or using certain passages as supplications. Reading it, memorising it, teaching it to others all have benefits and may allow Muslims to increase their connection to God.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the events relating to the Prophet's efforts to spread Islam in Ta'if.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Prophet (pbuh) had been preaching to the people of Makka for ten years and had faced many hardships. The number of Muslims was relatively small and his greatest supporters, Khadija and Abu Talib, had passed away. He now looked outside Makka to preach his message because the number of atrocities were becoming unbearable. He went to Ta'if with Zayd ibn Haritha as he thought people there would be favourable to his message, but they were hostile towards him. The Prophet (pbuh) first went to the three chiefs of Bani Thaqeef tribe, but they rejected him. He stayed several days there delivering the message to the people, but he was abused and jeered, eventually they were chased out by being pelted with stones till blood flowed down the Prophet's legs. Zayd was injured too. They took refuge in an orchard a few miles away; seeing his condition, 'Utbah and Shaybah sent their servant with a tray of grapes; their servant saw true prophethood in him. Jibril later appeared with another angel and asked the Prophet (pbuh) for permission to bury the city; the Prophet (pbuh) refused and instead prayed for believers to be born from their progeny. Some candidates might also mention the Prophet's encounter with the *jinns* and the refuge he sought on his return to Makka.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What is the most important lesson Muslims might learn from the Prophet's example at Ta'if? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. The Prophet (pbuh) forgave those who mistreated him at Ta'if, and so Muslims should look at themselves and how they can practise forgiveness in their lives for example, by not holding grudges. They could also say that it encourages Muslims to persevere in difficulty, that the Prophet (pbuh) did not give up preaching Islam – despite the opposition he was facing in Makka he still tried to spread the message amongst others. It can also teach people that walking away from a difficult situation or when you are under attack is not a sign of weakness but can give someone strength to know that they have tried their best to do something even if others are not willing to listen. Retaliating and getting into fights is not always the way to resolve a situation.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the persecution faced by the early followers of Islam.** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates can write about any of the early followers who faced persecution. After the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly, they rejected him and feeling threatened by the new message they started to persecute the Muslims. Those who had no protection were easy targets and felt the worst of the persecution. Bilal was severely beaten by his master Umayah ibn Khalaf and made to lie on the burning sand with a rock on his chest, but he did not give up belief in one God. 'Ammar ibn Yasir, and his parents, were made to lie on hot embers – both his parents were martyred, his father died due to severe tortures, his mother Sumayya was bayoneted to death. 'Uthman ibn Affan was wrapped in palm leaves and set fire to by his uncle. Khabab ibn al-Arat, a blacksmith, was made to lie on burning coal with a rock on his chest. Harith ibn Hala was tortured and killed. Because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Banu Hashim and they were to live in Shib-i-Abi Talib, where they faced great hardships for many years.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What might the early followers' response to persecution teach Muslims about facing difficulties? Give examples to support your answer.** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates may say that the persecutions show that Muslims in the past went through difficulties as well as Muslims now. Muslims may get some reassurance from this that any difficulties now that they face for being Muslim or practising Islam is not new so they should not despair. They could also say that they can use the example of the early Muslims to show patience and perseverance with difficulties in their own lives. Or that there will always be people around to help and support them so they should not lose hope and accept help and assistance when offered. God is always their protector so that should give Muslims hope in times of trial and tribulation.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the life of ʿAli ibn Abi Talib during the life of the Prophet (pbuh).** Mark according to the marking grid for AO1 – Knowledge on page 4. Answers may include some of the following ideas, but all valid material must be credited. **'Ali ibn Abi Talib**: He was the Prophet's cousin, and went to live with the Prophet (pbuh) at a young age to alleviate the hardship on his father. He was one of the first to accept the message of Islam at the age of ten. When the Prophet (pbuh) started open preaching, he called his clansmen to Islam and it was only 'Ali who stepped forward to support him. He stood by the Prophet (pbuh) during the persecutions and the boycott in Makka. He was entrusted with the Quraysh's belongings to be returned to them when the Prophet (pbuh) migrated to Madina, and he slept in the Prophet's bed as a decoy. He met the Prophet (pbuh) and Abu Bakr at Quba. In Madina the Prophet (pbuh) chose 'Ali as his brother when establishing brotherhood between the Ansars and Muhajireen. He married the Prophet's daughter Fatima and they had four children. 'Ali was a prominent fighter in all the battles (except Tabuk), commanding the Muslim army at Khaybar. Because of his bravery he was known as the Lion of God. He was one of the scribes of the Prophet (pbuh), writing down the Qur'an as well as the Treaty of Hudaybiyya. 'Ali was with the Prophet (pbuh) on the final pilgrimage and he and their uncle Abbas washed the body of the Prophet (pbuh) when he died.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**How might ʿAli ibn Abi Talib's life with the Prophet (pbuh) inspire young people in their lives today?** Mark according to the marking grid for AO2 – Understanding on page 5. Answers may include some of the following ideas, but all valid material must be credited. 'Ali was young but he did not let his youth allow him to shy away from the truth so even at a young age a person can make correct, and mature, decisions. 'Ali knew that he had the strength to play an important role in the community and this can inspire young people now to look at their capabilities and use them for the benefit of the community. 'Ali followed the guidance of trustworthy people and so youth can look to keep themselves in good company to be able to make the right decisions. If a young person is able to lead the community because they are knowledgeable, whether it be in prayer or guiding others, then they should not be prevented from doing so due to their age. They can also be role models for others.	**4**

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **October/November 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is

https://xtremepape.rs/

perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and Questions 2–5 have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths:** **(i) Hadith # 19** The world is the believer's prison and the unbeliever's paradise. **(ii) Hadith # 4** A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said, Yes. **(iii) Hadith # 11** 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. **(iv) Hadith # 5** Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Describe their teachings about what Muslims believe.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The all-important teaching given in this Hadith is that this world is a place of temporary abode for all humanity, and that Muslims must live their lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on their way of life. It is because of the restrictions that Islamic *sharia* lays upon its followers that the world has been compared to a prison where one's freedom and actions are restricted. The non-believers live their lives without the restrictions of Islamic *sharia*, so the freedom of their code of life has been compared to paradise, where one's every desire will be fulfilled. The core teaching of the Hadith tells believers that just as a prisoner does not make prison their home, a believer should not consider this *duniya* to be their permanent home. Believers must strive in this world to gain the eternal reward of paradise by living their lives according to the laws and requirements of their faith.	
1(a)(ii)	The teaching given in this Hadith refers to two primary requirements for attaining paradise. The first being the fulfilment of the Pillars of Islam and even from them the last two, *zakat* and *hajj*, are not given in the Hadith as they are obligatory only on those who can fulfil them. The second requirement is abiding by Islamic *sharia*. Therefore, it could be said that Islam is a very simple religion to follow and practice and the given teaching is telling Muslims to simply complete the obligatory *ibadah* and abide by what God has made permissible and stay away from the forbidden acts in order to obtain God's ultimate reward of *Jannat*.	
1(a)(iii)	In the teaching of this Hadith the Prophet (pbuh) has promised a great reward to those who care for, and look after orphans, saying that they would indeed find themselves close to the Prophet (pbuh) in *Jannat*. The broader teaching of this Hadith is that the true practice of Islam requires Muslims to show care and concern for others, especially the most vulnerable in society like orphans. In several Hadiths and Quranic passages Muslims are asked to treat orphans with kindness and humility, for example in *ad-Duha* it says, *'Treat not the orphan with harshness'*.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith, the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The teaching of this Hadith broadens the scope of what comes under charity and does not restrict it to just giving money but includes small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties. Another important teaching of this Hadith is that worship of God is not restricted to just fulfilling the Pillars of, for example, *salat* or fasting but everyday acts of kindness also come under worship when they are performed with the intention of pleasing God.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into action quite simply by living their lives according to the *sharia* and following the *sunna* of the Prophet (pbuh). Fulfilling the Pillars of Islam with sincerity, staying away from forbidden foods and drinks (all intoxicants), living modestly, for example lowering one's gaze in the company of the opposite sex, earning a living honestly and not taking interest on our earnings are some ways in which the teachings of the Hadith can be acted upon. An example from the life of the Prophet (pbuh) or a Companion can be given to develop the answer.	
1(b)(ii)	Muslims can put the teachings of this Hadith into action by putting into practice the tenets of Islam and wholeheartedly accepting God as their Creator and Master. By saying the prescribed *salat* five times a day and fasting in the month of Ramadan they can put into practice the given teachings. Muslims could fulfil the last two obligations if they have the means to. Keeping away from food and drink that God has prohibited, not taking interest and following the principles of Islamic finance, not giving or taking bribes etc. are other ways in which the teachings of the Hadith can be implemented. Personal examples can be given to develop the answer.	
1(b)(iii)	There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. Muslims can provide food, shelter and the basic necessities to orphans and their adoptive families. If the orphan has no one to look after them they could be adopted or suitable arrangements for their safe living could be made. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or exonerated by the lender. If on the other hand an orphan is left with an inheritance it should be invested wisely on their behalf and given back to them when they come of age. Facilitating the marriage to suitable partners and funding wedding expenses are also ways of putting this Hadith into practice. Offering emotional support and advice on various matters to orphans is another way of putting into action the teachings given in the Hadith.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	The teachings given in this Hadith can be acted upon by fulfilling one's role in society responsibly. By greeting others with a smile, removing a harmful thing from the path to prevent an accident, for example if you see a banana peel on the footpath that someone could slip on and hurt themselves remove it, and even that is considered a charity. Giving good advice to someone or uniting two friends or siblings after an argument are also acts that can be seen as charity. Some other examples of how the teachings of this Hadith can be put into action are to feed the poor or to donate to orphanages.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**From the teachings given in the set Hadiths, write an account of the guidance given to Muslims in their everyday life.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Credit the quality of the work not the amount of Hadiths used. The Hadiths given below are only a selection. The candidates can use other Hadiths set in the syllabus related to how the Prophet's teachings offer guidance to Muslims in their everyday life. Candidates may also use examples to illustrate their answers. The Prophet's Hadiths are a source of guidance to Muslims in their everyday life. They give Muslims important teachings about how to live their lives and have a positive impact on the whole community. **Hadith 7** gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best of believers they must always be engaged in God's service with their person, property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh). The teaching given in **Hadith 19** is that this world is a place of temporary abode for all humanity and that Muslims have to live lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on the way they live. The core teaching of the Hadith tells believers that just as a prisoner does not make prison his home a believer should not consider this *duniya* to be their permanent home and strive, while in it, to gain the eternal reward of paradise by living their lives according to the laws and requirements of their faith. This Hadith specifically teaches Muslims how to conduct themselves in their personal lives and makes a peaceful pious society. Another teaching with regards to a Muslims personal life is given in **Hadith 13** of the Prophet (pbuh). That it is of utmost importance for a Muslim to read, understand and follow the teachings given in the Qur'an as it is a book of guidance for all times and stops a believer from going astray. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an in their everyday lives. The teachings given in **Hadith 9** teach a believer about earning from the labour of one's hard work. This, in turn, helps create an honest community and one in which every member is respected for the job they do. Furthermore, it will develop a community that is free from greed and the pursuit of money and wrongdoing and one which is God-fearing. **Hadith 14** is teaching Muslims to be merciful and kind and honest in all trade dealings in their everyday life. This gains them the blessings and mercy of God and helps the economy of the community.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	The teaching given in **Hadith 6** is that Islam encourages action not complacency. A Muslim must always remove, or at the very least try to remove, evil from society. By following the teachings of the Hadith, Muslims can acknowledge the presence of evil and use lawful and peaceful measures to remove it or correct the issue. This in turn will benefit the community by ridding it of evil and helping victims of injustice and by stopping those who are being unjust to others. By following the teachings given in **Hadith 15** Muslims should develop the traits of kindness and mercy in their personalities. They will show compassion to all living things on this Earth and forgive the mistakes of others if they are indeed true believers who seek God's mercy in this world and the hereafter. With forgiveness and compassion towards each other, feelings of brotherhood and good will develop and grow in the community. Just as the Prophet (pbuh) prayed for the people of Ta'if when they rejected him and forgave the Makkans at the time of the conquest of Makka, Muslims must forgive those who wrong them and in general be merciful towards all of God's creation. Thus, establishing brotherhood in the *umma* and strengthening bonds between Muslims.	
2(b)	**In your opinion, how easy are the Hadiths to act upon? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates in response to this question could say that Hadiths are easy to follow as they explain the teachings of Islam and the message of the Qur'an to Muslims. The Prophet (pbuh) was the perfect role model so following in his footsteps is made easy as Hadiths tell Muslims how he behaved and in knowledge of his actions how they should act to live righteous lives. An example can be given here to develop the answer e.g., the Prophet (pbuh) prayed *tarawih* in Ramadan, so the Muslims also perform *tarawih*. On the other hand, some candidates could say that though the Hadiths are extremely useful to follow and give Muslims knowledge and guidance, they are not always easy to follow. The temptations of the modern world are hard for modern-day Muslims to resist, even though they know from the teachings of their faith and the prophetic Hadiths that they should be resisted. An example could be given to develop the answer further.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of 'Uthman's administration and military achievements during his caliphate.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to give a two-part answer, but it is not expected that both parts will be covered in equal depth or that they will cover all the points given in the mark scheme. Furthermore, candidates may merge the two sections. However, they need to write about both parts: how 'Uthman administered his caliphate and write an account of his military achievements. **'Uthman's administration** started in 644 and ended in 656. It could be said that he administered with mercy and generosity and proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 dirhams to the annual stipends and at the same time he began to increase the central government's control over the affairs of the garrison cities. 'Uthman launched a diligent inspection of accounts, started to overhaul the *Diwan* salary rolls and asked for the accounts and provisional surpluses to be forwarded to the treasury in Madina. He continued with 'Umar's policy of gradually splitting up the immense authority exercised by the provisional governors, who also doubled as army commanders. He did this by creating the new post of financial administrators who exclusively looked after tax revenue. For this he established a permanent secretariat and appointed a salaried 'Inspector of Markets', which remained a key position in future Islamic states. He also relaxed the austere measures of living imposed by 'Umar and allowed the Arabs to acquire lands in the conquered territories. Many other public works were carried out as well and candidates could mention a few of them. **Militarily** 'Uthman was successful as well. Soon after the news of the death of 'Umar, revolts sprung up as the conquered nations thought this was the opportune time to win back their independence. In particular, Persia was rocked by countless local rebellions. The distant principalities of Armenia, Azerbaijan and the Caucasus repossessed their dominions and fought back the Muslim forces. Eventually 'Uthman was able to crush the revolts and win back these territories. By 650 Muslim authority over Persia was re-established; the Muslim army had pushed into central Asia and Muslim outposts occupied the ancient cities of Herat, Merv, Balkh and Kabul. Two years later Yezdigard, the last heir of the Persians was killed in a miller's hut.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	In the first year of 'Uthman's caliphate Egypt also flared up in revolt supported by the Byzantine Empire which was brought under control by Amr ibn al 'Aas. In the following year 'Uthman ordered an assault on North Africa led by Abdullah, the reinstated governor of Egypt. The campaign convinced Abdullah of the need for a Muslim navy of which he convinced the caliph. The first joint naval attack of Cyprus in 649 led by Abdullah and Mu'awiya proved successful. Now besides defending the borders of the empire of the caliphate, Muslims were able to expand its influence in the Mediterranean, capturing Cyprus and Crete and raiding as far as Sicily.	
3(b)	**In your opinion what was 'Uthman's greatest act as caliph? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Candidates should select any one of 'Uthman's actions as caliph and say, why in their opinion, it was his greatest. It could be said that his greatest act as caliph was that he managed to subdue all the revolts that started after the martyrdom of 'Umar and even managed to extend the frontiers of the Muslim empire thus ensuring the stability and prosperity of the Muslim empire. Another great act candidates could write about was that he was the first caliph to establish a Muslim naval fleet. This went on to capture Cyprus and Crete and extend Muslim territories in the Mediterranean. His achievement in overhauling the financial institutions of the empire could be selected or that he burned the incorrect copies of the Qur'an without fear of criticism and saved the *umma* from falling into factions over its recitations could be cited as his major act and supported with reasons for that choice. Yet another act that could be chosen and written about is that he stood for what he believed was the right course of action even when the rebels surrounded his home. This shows his courage and faith in God that he did not give in to pressure.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the events of <u>one</u> of the following battles:** • **Battle of Qadisiyya** • **Battle of Yarmuk** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. Candidates need to choose any **one** battle from the two given which were fought in the caliphate of 'Umar. **Battle of Qadisiyya** This battle was fought in the year 636. The Persians prepared to fight the Muslims to avenge their defeat at Buwayb. The Muslim commander was Sa'd ibn Abi Waqqas with an army of 12,000. Some accounts put the figure at 30,000. Sa'd was ill at the time and commanded the army from his sick bed. Muslim accounts say that a delegation was sent to Yazdegerd inviting him to accept Islam, pay *jizya* or prepare for war. The arrogant emperor was contemptuous of the Arabs and refused the first two options. A stand-off lasted three months with skirmishes on border settlements which the Muslims won. Desertions and defections in the Persian side led to Rustam blocking the channel and crossing over to attack the Muslims. The Muslim army had been reinforced by this time. Sa'd using tactical methods and clever strategies was able to break the Persian army. On the third day Rustam was killed as he tried to swim to safety and the Persians were routed. Two-thirds of the Persian army was killed, and the Muslims lost a fifth of their men in this battle. **The Battle of Yarmuk** This battle was fought in the summer of 636 between the Byzantines and the Muslims. Heraclius organised a massive army in the Golan Heights when reports of the fall of Damascus and defeat at Fihl and Homs reached him. He was determined to recover Palestine for Christian rule. To retain their gains Muslim forces also assembled in the Golan Heights under Khalid ibn Waleed, Abu Ubaydah ibn Jarrah, Yazid ibn Abu Sufyan and Amr ibn al 'Aas. Negotiations between the two armies were held in which the Byzantines tried to convince the Muslims to leave Syria and offered them large bribes to do so. Khalid gave the Byzantines the 3 options: accept Islam, pay *jizya* or battle.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	The war strategies of the Muslim commanders paid off and the battle lasted six days. By the afternoon of the sixth day only one-third of the Byzantine army remained, the rest had been killed or fled. The Muslim loss of life was 3000 men besides those who were severely wounded.	
4(b)	**In your opinion, did the Battle of Qadisiyya or the Battle of Yarmuk have more significance for Islam? Give reasons for your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. It could be said that the Battle of Qadisiyya was significant for the Muslim empire as it was a decisive battle in the history of Islam. This battle shattered the strength of the Persians' capital and many people of the conquered areas accepted Islam and following it peace followed for a while in the empire. If candidates choose the Battle of Yarmuk it could be said that it was significant for the Muslims as the power of the Byzantines was completely crushed in this battle and the Muslims were able to subdue other cities of Syria and that with the outcome of this battle Heraclius withdrew from Syria and moved his capital to Constantinople. This withdrawal was significant because it allowed the Muslims to become dominant in Syria and paved the way for the conquest of Jerusalem.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the benefits of fasting and almsgiving (*zakat*).** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. In this answer candidates need to give an account of the benefits of both fasting and *zakat*. It could be said God has made fasting obligatory so that the prosperous people can become aware of the plight of the poor and needy. This awareness in turn will create feelings of compassion within them and they will treat others less fortunate than themselves with kindness and be grateful to God for the blessings He has given them. During fasting even things that are permissible in Islam like eating, drinking and marital relations are forbidden for the duration of the fast. And this self-control strengthens the moral character of a person. The training Muslims get during fasting to say no to permissible things helps them to say no to the forbidden things in daily life. As fasting is an invisible act that is only between a believer and God it teaches a person sincerity and helps a Muslim to live by the rules and regulations of one's faith regardless of whether others know or do not know. The Prophet (pbuh) has said that *'there is a special entrance to Paradise called al-Rayyan, none will enter through the gate save those who fast.'* Fasting also has a positive effect on one's health, it gives the digestive system a rest and gets rid of excess fats and toxins. Fasting teaches a Muslim *taqwa,* which is the sum total of all Islamic values and virtues. *Taqwa* is the consciousness of God, it is to do one's best to live by His commands and to avoid His prohibitions. Fasting builds the quality of *taqwa* in a believer, who is spiritually uplifted by its observance. Yet another important benefit of fasting is that it enhances one's spirituality and teaches sincerity to God. It enables a person to learn self-control. Rewards for a fasting Muslim's good deeds are multiplied. A lot of charity is given in Ramadan and *zakat* is also given in this month and this has a two-fold benefit. Firstly, it takes away the love of money from the believer. The advantage to society of *zakat* is that it redistributes wealth and fixes the monetary imbalance in society and creates a more caring society. Secondly, the giving of *zakat* and charity brings economic prosperity in the community and the *umma* can spend the month of Ramadan peacefully in the *ibadah* of God.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	There are many other benefits for the giver of *zakat* as well. The most important benefit is the fulfilment of the obligation of giving *zakat* and earning God's pleasure. It purifies wealth and may also be a means of gaining God's protection from problems. Giving of *zakat* washes away one's sins. It teaches Muslims about the laws of God as one has to know the rulings around *zakat* before one is able to pay it. Muslim society as a whole benefits from fasting and *zakat* for when Muslims fast together and give *zakat* it creates unity and goodwill and hence, they come closer together as a community and in so doing they get close to God as well.	
5(b)	**What is the most important benefit to a Muslim of completing the annual pilgrimage (*hajj*)? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. In response to the above question candidates need to choose a reason that is most beneficial in the life of an individual and support their choice with reasons. They could say that when a pilgrim returns from *hajj* they are more God-conscious. With their past sins being washed away they endeavour to start afresh and not commit any sin and try to live righteously and in peace with their fellow beings. Also, the experience of *hajj* is a humbling one. The realisation that all are equal before God: wearing the same *ihram* and performing the same rites unifies the *umma*. The Day of *Arafat* reminds the Muslims of their accountability towards God on the Day of Judgment, and they become more conscious of their accountability and tend to live in accordance with the Islamic *sharia* and in peace and harmony with others showing them compassion and mercy to earn God's rewards.	**4**

© UCLES 2023

https://xtremepape.rs/

Cambridge Assessment International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2023**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2023 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© UCLES 2023

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptors for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© UCLES 2023

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT – 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is

© UCLES 2023

https://xtremepape.rs/

perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

LEVELS OF RESPONSE

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© UCLES 2023

https://xtremepape.rs/

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any two of the following Hadiths.** **(i) Hadith # 18** **He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.** **(ii) Hadith # 12** **The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'** **(iii) Hadith # 3** **Let him who believes in Allah and the Last Day either speak good or keep silent and let him who believes in Allah and the Last Day be generous to his neighbour and let him who believes in Allah and the Last Day be generous to his guest.** **(iv) Hadith # 16** **The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.**	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Describe their teachings about what Muslims believe** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	The main teaching given in this Hadith is that even a very small amount of faith can save a person from hell. The example of a mustard seed given in the Hadith is to show how great God's mercy is, that it is enough to save a person from damnation and hellfire. Pride on the other hand, the Hadith teaches us, is a great sin. The important teaching therefore given in the Hadith is to believe in the Oneness of God and to remain humble and grateful to Him.	
1(a)(ii)	The teaching given in this Hadith is directed specifically to Muslim rulers and is asking them to rule with gentleness and to be inclusive in their approach of governance. Those in authority are asked to work for the welfare and prosperity of their people. There is another important message in the Hadith which is for the two governors the Prophet (pbuh) had appointed but can be taken as an instruction by all who exercise power and that is that religion should be taught to people in a gentle way.	
1(a)(iii)	The teachings given in this Hadith focus on three kinds of actions: • controlling one's speech • being generous to one's neighbours • being generous to one's guest The Prophet (pbuh) by repeating the statement, *'Let him who believes in Allah and the Last Day'* before each action gives the all-important teaching to Muslims that every action one does stems from one's belief. Islam is a religion of peace, and it teaches its followers that Muslims should try to maintain peace and harmony in their communities by their actions. Speech can be used to do good as well as harm and must be used wisely and positively. Hospitality and generosity are key features of a true believer, and the Hadith recommends good treatment of others.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	The teaching given in this Hadith focuses on the concept of brotherhood in Islam. Muslims are joined together in brotherhood by their common faith: Islam. The example of the human body is given in the Hadith to highlight this relationship. Just like the head is the command centre which controls all our thoughts and actions and is vital to humans, brotherhood is essential to Muslims as it binds and holds them together. As Islam promotes unity amongst the believers the teaching of this Hadith stresses upon Muslims feeling as one, where the pain of one affects all others. It implies how Muslims should aid their brothers in times of difficulty and hardship and do for them what they would do for themselves as they are one body.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put the teachings of this Hadith into action by keeping their faith in God strong, by worshipping Him and by being obedient and humble in all aspects of their life. They should never let pride enter their hearts on account of their achievements or fame or wealth, for all that a person has is a blessing from God. Leading a life of humility and simplicity and by acknowledging God as the Master of all creation and also by rejecting *shaytan* and his attribute of pride, one can practice the teachings given in the Hadith.	
1(b)(ii)	The teachings of this Hadith can be put into action quite simply. Rulers and people in authority, for example parents and teachers, should remember that ultimate authority lies with God and that positions of authority should be considered as a trust from God and therefore they must always act justly and kindly towards those under their care and supervision. For example, Muslim governments and rulers should be fair in their actions, promote peace and justice in the land and base their authority on Islamic principles and tolerance of other faiths. Other examples may be given. Simplicity in the practice of faith must also be allowed as it will make people more inclined to sincerely follow their faith. Candidates can develop the answer by giving examples.	
1(b)(iii)	Muslims can put into action the teachings of the Hadith by a threefold response. Firstly, a Muslim must use their speech responsibly, they should not backbite, slander or curse anyone. Secondly, Muslims must also use their speech for spreading only good. Muslims can act on this teaching by not gossiping about their friends or discussing any information they may have about them that may be hurtful to them. Thirdly, Muslims can also fulfil the teachings of the Hadith by being aware of, and fulfilling, the needs of a neighbour. By sending food to them on special events is a way of improving relations with them. Welcoming guests rather than pretending to not be home if uninvited guests show up at their doorstep is another way the teaching of the Hadith can be acted upon.	

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	Muslims can put the teachings of this Hadith into action by being aware of the needs and sufferings of their fellow Muslims in the community and the wider world. For example, if someone in the community is widowed and struggling, she should be helped financially, emotionally, or both if needed. Her orphaned children should be given support and advice as needed. If Muslims of another country are being oppressed Muslim nations should come to their aid and send them relief packages or provide them with refuge in their countries. The *umma* should do whatever is in their power to alleviate the suffering of their fellow Muslims.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Give an account of the compilation of Hadiths during the period of the Successors of the Successors, referred to as the golden age of Hadith compilation.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The period of the Successors of the Successors (*tabi' al-Tabi'in*) is referred to as the golden age of Hadith compilation. Many hundreds of thousands of Hadiths were compiled by the Successors of the Successors during this period. From the early third to the early fourth century AH a large number of jurists combined the *musannaf* and *musnad* compilations in the form of a S*unan* or *Sahih* book. A S*unan* was organised topic wise and focused on Hadiths with full *isnads* and thus could be used as legal reference. The jurist who compiled the S*unan/ Sahih* devoted great efforts in ensuring the authenticity of its contents. Foremost amongst the compilers at this time were Imam Bukhari and Muslim, they broke away from the tradition of using weak Hadiths in law, their collections were devoted only to Hadiths whose *isnads* met with the requirements of authenticity. The collections of Bukhari and Muslim became the most famous books of Hadith collection called the *Sahihayn* (literally meaning the two *Sahihs*). Bukhari devoted sixteen years of his life to sifting the Hadiths he included in his *Sahih*, from a pool of six hundred thousand narrations. The finished work was not just a Hadith collection but rather a massive expression of Bukhari's vision of Islamic law and belief backed with Hadiths the author felt met the most rigorous standards of authenticity. Muslim's *Sahih* contains fewer chapters and lacks Bukhari's legal commentary. Muslim kept all narrations of a certain Hadith in the same section but without the commentary reports from Companions and later figures. Their work had a great influence on their students and contemporaries. Candidates can further develop their answer by writing about how the compilers focussed on rules of *isnad* and *matn* and went about collecting the authentic Hadiths. Four other books gained renown and together with the *Sahihyan* of Bukhari and Muslim have come to be known as the *Sahih Sitta*, 'The Six Sound Collections'. With their compilation, the *Sahih / Sunan* movement and the Hadith tradition reached its climax and is known as the golden period in Hadith compilation. Candidates can go on to give the names and collections of the other *muhaddithun* of this time to develop their answer. The four prominent *Shi'a* collections comparable to the *Sahih Sitta* may also be written about.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**How did the preservation of the Hadiths help Islam develop?** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. The preserved Hadiths gave detailed explanations of things that were in the Qur'an, explanations of rules and regulations which helped set down the rules of *sharia.* Rules regarding the practice of Islam and how to behave towards others became more accessible as Hadiths emphasised more on how to do something. For example, how to practically offer *salat*. As Islam spread to newer areas and communities and new issues arose over time, preserved Hadiths served, together with the Qur'an, to provide answers for the new issues. Their preservation also helped the secondary sources in formulating law as the Hadiths provided essential details.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of why the Battle of Nahrawan was fought, its main events and the fall of Egypt.** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. In response to this question, candidates need to write about why the Battle of Nahrawan, which followed the Battle of Siffin and the subsequent arbitration, was fought and write about the main events of the battle and also give an account of the fall of Egypt. The Battle of Nahrawan was fought in the year 658. 'Ali was determined to lead the armies of Kufa and Basra to settle the dispute with Mu'awiya. He persuaded the Kharijites to join him but only half of the 4000 Kharijites joined forces with him. The remaining, more militant half refused and became even more militant with the exit of the moderates from their group. These militant Kharijites sent raiding parties into the surrounding countryside to fight anyone who opposed their views. 'Ali decided to deal with them before confronting Mu'awiya. In mid-May (some say July), the two armies clashed at Nahrawan. 'Ali's army was ten times the size of the Kharijites, who fought and fell with the cry '*Paradise, Paradise'* on their lips. With their deaths, the spirit of 'Ali's army died, as the heroes of the Battles of the Camel and Siffin also now lay amongst the dead and 'Ali's army now insisted on going back to the garrison cities before they invaded Syria to fight Mu'awiya. 'Ali had no choice but to accept their decision and later when he summoned the army to war the response was so muted that he had to abandon the idea of war for that year. Egypt was conquered from the Byzantines in 640 during the caliphate of 'Umar by Amr ibn al-'Aas. In the caliphate of 'Ali Muhammad ibn Abu Bakr was made the governor of Egypt. Taking advantage of 'Ali's army's reluctance to fight him after the Battle of Nahrawan, Mu'awiya ordered 'Amr to attack Egypt. 'Amr had been given a command of 6000 men with whom he now advanced into Egypt. Muhammad ibn Abu Bakr who was appointed as the governor of Egypt by 'Ali opted for an early battle in which he was badly beaten and killed. 'Amr now entered Fustat and once again became its governor.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, which event from 'Ali's caliphate weakened his position and led to his martyrdom. Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. There are many different reasons that could be given. Answers may include some of the following ideas, but all valid material must be credited and choices made should be supported with a reason. It could be said that the disunity amongst the Muslims weakened 'Ali's position as caliph and led to civil wars and finally his assassination, or that the arbitration after the Battle of Siffin weakened him greatly as it led to the disenchanted elements of the army from Kufa joining like-minded men from Basra. Together they bitterly opposed the arbitration, and later a group of them fought with 'Ali in the Battle of Nahrawan, which further weakened him and eventually led to his martyrdom. The event of the two oaths taken in 660 could be given as the most compelling cause that led to intense anger amongst some Muslims who decided to take matters into their own hands and planned and carried out the attack on 'Ali which led to his martyrdom.	**4**

© UCLES 2023

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the call to prayer (*adhan*) and the steps of the five prayers (*salat*).** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. In their response candidates need to write a brief account about the call to prayer: the *adhan*. They could say that each prayer is preceded by the call to prayer by the *muezzin*, an adult male who loudly proclaims it. The *adhan* not only announces the time of prayer but announces the *Shahada*, the Oneness of God and His greatness as well as the prophethood of Muhammad (pbuh) five times a day. Some of the words of the *adhan*: *Hayya 'alas salah* (come to prayer), and *Hayya 'alal falah* (come to prosperity), signify to Muslims that only through the worship of God can true success be attained. The next part of the answer deals with the steps of the five prayers (*salat*) which are: • After fulfilling the preliminary conditions, stand facing the *qibla*, with hands by the sides. • Intention (*niyyat)* is made in one's heart. • Then raising the hands up to the ears say *Allah Akbar*, fold the arms, placing the arms one over the other on the navel. • Then *Sana* is recited. • Then *Ta'awwuz* and *Tasmiya* is recited. • Followed by *Sura Fatihah* and any short *Sura* or verses from the Qur'an. (It is not permissible to attach any verses of the Qur'an after *Fatihah* in the third and fourth *rakaat* of the *fard* prayer.) • After saying the *takbir* bend in *ruku* and recite *tasbih of ruku*. • Rising from *ruku* say the words of *Qiyam.* • Recite *takbir* go down for *sajdah* (prostration) and recite the *tasbih of sujood* three times. After saying the *takbir* sit erect and then perform second *sujood* saying the *tasbih* three times. • Say the *takbir* stand up and start the second *rakaat* and perform it as the first one. After the *sajdahs* in second *rakaat* sit up and recite *tahiyya/tashahhud.* • In the last *rakaat* recite *tahiyya*/*tashahhud* with *durood* followed by *dua and salaam.* Accept credible variations for gender and different schools of thought.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**How do Muslims benefit from praying *salat* five times each day?** Mark according to the marking grid for AO2 – Understanding, given on page 5. The question **must** be focused on the regularity of prayer not just on the benefits of prayer itself. Answers may include some of the following ideas, but all valid material must be credited. In this answer candidates need to give the benefit of praying *salat* **five** times a day. It could be said that having the specific times of prayer gives structure to a believer's day which is focused on worship of God and in turn brings Muslims closer to God and makes them aware of the real purpose of creation. Thereby, reminding them of the importance of their faith in daily life several times throughout the day. Candidates could say that the prayer reminds them of the Day of Judgment when they will stand before God to give an account of their deeds. By praying five times a day they are reminded of this fact regularly and are motivated to act righteously. Getting together to pray five times a day in the mosque builds brotherhood and care amongst believers. They become aware of each other's needs and are better able to help each other as a community. Prayer is considered a conversation with God so by praying five times a day Muslims are communicating with God frequently. The connection with God is strengthened by the frequency of prayer and keeps Muslims mindful of God throughout the day.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of Muslim belief in angels. Include examples of instances in which angels met with Abraham and Muhammad (pbuh).** Mark according to the marking grid for AO1 – Knowledge, given on page 4. Answers may include some of the following ideas, but all valid material must be credited. The Islamic belief in angels is the belief in their existence as creations of God who have no right to be worshipped, the belief in the names by which they are identified in the Qur'an and Sunna and the belief in the tasks assigned to them in the Qur'an. Candidates could say that angels are a part of the unseen world, that they are created from light with the sole purpose of obeying God. Angels were created before the creation of Adam. They are truthful and innocent of any sin. There are angels for guarding people throughout their lives. They breathe the soul into the foetus. They do not need rest or food. They play a part in the everyday lives of Muslims; answers could go on to say how they do this. **Mikaeel** is the angel responsible for rain, wind and sustenance for all living things. **Izraeel** is the angel of death; he is assigned the task of taking away the souls of the dying. **Israfeel** is the angel who will blow the trumpet (*Soor*) when directed on the Day of Judgment. **Jibril** brought the divine revelations to the chosen prophets and holds a great status in all three monotheistic faiths. Some other angels and their duties are: Ridhwan, the gatekeeper of paradise Maalik, the gatekeeper of hell The Kiraaman Kaatibeen, are the recoding angels Munkar and Nakeer are responsible for questioning in the grave. Angels also continually visit human beings; they gather to witness the prayers and listen to the recitation of the Qur'an. Their exact number is unknown. For the second part of the answer, it could be said that angels appeared before prophets. For example, Ibrahim, Lut and Muhammad (pbuh). The story of Ibrahim in the Qur'an (*al-Dhariyat*, 51:26–28) tells us that they visited him in the form of men to give him the glad tidings of the birth of a son. He offered them a calf cooked in their honour which they refused to eat and when Ibrahim became fearful, it was then that they revealed to him that they were angels. Angels appeared before Prophet Muhammad (pbuh) as we know from the Hadith of Jibril '…whose clothes were exceedingly white and whose hair was exceedingly black…'.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	Examples such as at Ta'if could also be given as development of the answer, here the angel of mountains appeared before the Prophet (pbuh).	
5(b)	**In your opinion, why is belief in angels important in Islam? Give reasons to support your answer.** Mark according to the marking grid for AO2 – Understanding, given on page 5. Answers may include some of the following ideas, but all valid material must be credited. Here candidates need to give their opinion about why belief in angels is important in Islam. It could be said that the existence of angels is an Article of Faith and not having that belief would place a person outside the folds of Islam. Accounts of angels is also given in the Qur'an, and Muslims implicitly believe all that the Qur'an says without question. The Sunna of the Prophet (pbuh) also gives Muslims evidence of the existence of angels so belief in their existence is an important aspect of Islam. Belief in angels and knowing that they are recording our deeds makes Muslims more God conscious. The belief that angels will question Muslims in their graves about their deeds helps them live righteous lives.	**4**

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1: Knowledge – part (a) questions
Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

(1) Sura 96.1–5
1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.

(2) Sura 5.110
Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'

(3) Sura 93
1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.**	
1(a)	**Briefly describe the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 96.1–5** **The main theme is Allah's relationship with the created world**. **Candidates will develop these themes in their own way, e.g.** • **Creator**: God is the Creator which is shown in this sura through the way humans were created from a clot. • **Provider**: He gives creation what they need, in this case, knowledge of God. • **Generous**: This shows His generosity. • **New beginning**: Being the first revelation was the beginning of Islam and prophethood. • **Knowledge**: There is an emphasis on the importance of knowledge and the knowledge that God gives to humankind.	
	Sura 5.110 **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way e.g.** • **Guidance**: God's assistance and guidance to His prophets, in this case Jesus was helped by the Holy Spirit, the Book and the wisdom, the Law and the Gospel. • **Power**: Jesus did great things but only with God's permission, "by my leave". • **Suppor**t: God supports Prophet's in their mission by giving them miracles. • **Challenges**: Prophets face opposition and persecution. In this case Jesus was rejected with claims of magic. **Sura 93** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way, e.g.** • **God's help**: God helps those who are in distress, prophets and Muslims. • **Provision**: This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence. God reminds the Prophet (pbuh) of the benefits he has given him. • **Gratitude**: It gives the message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • **Reassurance**: He is always present and with them through the hardships they endure.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. **Sura 96.1–5** • The importance of this sura is that it allows humans to understand how God created them from nothing. • Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject, RE, science, etc has a value to it and can help humans get closer to God. • It also helps Muslims understand how prophethood and Islam started and they should reflect upon what God has sent down for them to help them live their lives. So they should be grateful to God.	
	Sura 5.110 • These teachings reaffirm for Muslims the prophethood of Jesus and the power of God. • The teachings show humans are capable of great feats but it is God who gives permission, strength and assistance for these, whether it is moon landings, space travel, etc. • Muslims should use these as signs of God's grace, and believe in His power to control everything and allow things to happen. They should therefore remember Him often, by praying, supplicating or doing good deeds, etc. to ensure they are counted as believers.	
	Sura 93 • These themes tell humans not to worry when others oppose or hurt you. God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing. • Muslims should feel reassurance that God will provide and help them. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves and they should make people aware of the ways in which God helps them. • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about how God describes Himself using:** **(i) Sura 6.101–103 (Al-An'am)** **(ii) Sura 41.37 (Fussilat)** **(iii) Sura 42.4–5 (Shura)** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. God describes Himself in various passages in the Qur'an so that humans can know Him. Many of the passages have similar themes, especially about God's Oneness, but often they will describe the themes in a particular way. **Sura Al-An'am, 6.101–103** – through this passage God emphasises His Oneness, first by saying that He has no partner/spouse and then questioning how He can then have a son, and then in the next verse stating that there is no God but Him. God is stressing that He knows everything and that He is your Lord and not anyone else. In this passage God also describes Himself as the Creator/Originator, saying He created everything from nothing. He is also the only one deserving of worship. He also has all power, in this case to determine/decide the affairs of everyone. He reminds humans that whilst no one can see Him nor comprehend Him, he sees everyone and everything and He is aware of everything that happens. **Sura Fussilat, 41.37** – through this passage God tells humankind that He is the creator of everything, in this case He mentions the sun and the moon which follow an order and cycle due to His power. It's a strong message of *tawhid*, that no one should be worshipped other than Him, and particularly not the sun and the moon, even though humans can be in awe of them. They are reflective of His ultimate power. God describes himself as the creator and controller of the universe, hence commands humans to prostrate before Him. **Sura Shura, 42.4–5** – through this passage God tells humans that He is the one who is in control of everything because everything belongs to Him. He also emphasises His greatness/His glory, and this greatness is what almost causes the heavens to burst apart. The angels, a creation of God, are in praise of Him and they also pray for the forgiveness of those on Earth. God is telling everyone that although He is the most high, forgiveness and mercy lie with Him and He is the most forgiving and the most merciful.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**In your opinion, how can the knowledge God gives about Himself help Muslims in times of hardship?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. There are different ways the passages can help Muslims in times of hardship. When Muslims are going through hardships related to their sustenance, they can feel reassured by these passages that God has provided for them. Whatever He has created is for the benefit of humans, whether for their sustenance and survival or for their education and knowledge. If anyone feels doubt about God then these passages could help them understand that God exists and He has created everything in order and He maintains it. If people have been hurt or let down by others, these passages can help them understand that they do not have to look up to people who may disappoint them, but God will not disappoint as He tells humans He is the all-knowing and the most merciful. Sometimes people make mistakes that worry them. These passages tell Muslims He forgives when mistakes are made and God often emphasises He is the most forgiving so humans should turn to Him.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Outline the growth of Islam in Makka from the first revelation until the migration to Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. After the Prophet (pbuh) received his first revelation, he told his wife Khadija and later her cousin Waraqah ibn Nawfal about the event. Khadija was the first to accept the message. After verses from sura Mudaththir were revealed to him, the revelation came frequently and regularly. Some of the first converts to Islam were Abu Bakr, the Prophet's friend, 'Ali, the Prophet's cousin and Zayd ibn Haritha his adopted son, who both lived in his household. In the first three years the message was not taught openly. There were already people in Makka who did not believe in polytheism, and it was they who came to be amongst the early converts. Abu Bakr spoke to a number of them, including 'Uthman, Zubayr ibn Awwam and Abd al-Rahman ibn Awf. In the third year of prophethood, the Prophet (pbuh) got revelation to 'arise and warn your nearest kinsmen', after which the Prophet (pbuh) spoke to the Quraysh on the hill of Safa. They rejected his message, but there were others who were interested in it. The Quraysh were initially not interested in the conversions, but once they saw an increase in the number of Muslims and changes to the way people were doing things, they started to take notice. At this point the Muslims were still meeting and learning about Islam in secret. They would retreat at Dar al-Arqam. After public preaching the Quraysh started to persecute the Muslims, and so some of them migrated to Abyssinia. Here there was some potential to spread Islam, and some Muslims stayed there in peace for a long time. In Makka, prominent Makkans became Muslim such as Hamza and 'Umar and this changed the way that Muslims practised Islam – they were now emboldened and were able to pray and practise their faith in the open. With the increasing of persecutions on the Muslims the number of conversions slowed down, and it became difficult for Islam to be practised. The Prophet (pbuh) then started to speak to pilgrims coming to Makka from outside, and this led to the Pledges of Aqaba and eventual migration to Madina.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Early Muslims faced difficulties in establishing their faith. How can their actions guide Muslims today in practising their own faith?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Prophet (pbuh) was not able to preach his message openly, and even when he did, he was rejected and treated badly. Some lessons could be that Muslims should realise that they should stick to what they believe in even if they are finding it hard to do so - especially if they believe what they are doing is good and is what God asks of them. For example, colleagues may not want a Muslim to pray openly or wear *hijab*, but they should try their best to stick to it and keep their belief strong. They could also learn that there are times when they do not have to tell people what they are doing, especially if they fear they will come to harm, and so it is acceptable for them to do their good actions in secret. An example could be when moving to new a country a person can keep their faith hidden to avoid persecution.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the Prophet's night journey and ascension (*al-Isra'* *wal-Mi'raj*).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. A comprehensive answer will provide an account of the main events both of the journey to Jerusalem and the journey to the heavens, as well as mentioning the names of those the Prophet (pbuh) met and what he saw. In the year before migration the Prophet (pbuh) was taken on a journey, 'from the sacred mosque to the farthest mosque' (17.1). The Prophet (pbuh) was woken from his sleep and his heart was washed with zamzam by the Angel Jibril. • He was then taken on Buraq from Makka to Jerusalem. There the Prophet (pbuh) led all the previous prophets in prayer. He was asked to choose between milk and wine, and he chose the milk, to which Jibril said, 'You have been guided on the *fitra* (faith)'. • After that, Jibril took him to the seven heavens. He (pbuh) met Adam at the door to heaven, and thereafter he ascended and met various other prophets (some of whom should be mentioned). He was led to the Lote Tree, past which Jibril could not go, and then met with his Lord. He was given prayers and the last 2 verses of Sura Baqara. • On his way down he met Musa who suggested the Prophet (pbuh) ask God to reduce the number of prayers given to his people. The Prophet (pbuh) did this a number of times, then at five, stopped, saying he was too embarrassed to ask for further reduction. He was shown some of the inhabitants of Heaven and Hell. Answers should also mention that this all took place in one night, and when the Prophet (pbuh) told the people, the Quraysh laughed at him. Abu Bakr believed in the event straight away, becoming Al-Siddiq.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**How does the Prophet's night journey and ascension help connect Muslims with God?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. This event can help Muslims connect with God because they know that He granted this event to the Prophet (pbuh) to bring ease after his difficulties, so it can give hope that God will also give them blessings when they are going through hard times. It also helps them connect to God by telling them the results of their actions, from what was seen of the inhabitants of hell and heaven. This can help them to want to get closer to God so they are amongst the inhabitants of heaven. They can also connect to God through their daily prayers by realising the blessing of God giving them prayers and reducing them to a manageable number.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Describe the conversion to Islam of Abu Bakr, ‘Umar, ‘Uthman and ‘Ali.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Abu Bakr:** He was a close friend of the Prophet (pbuh) from childhood, and he was the first outside the Prophet’s household to be told of the new faith. Abu Bakr believed in the new message straight away. The Prophet (pbuh) held out his hand and Abu Bakr took it in allegiance and testified to the new faith. He became Muslim without hesitation and was open about calling others to the new faith and persuaded many to accept Islam. **‘Umar:** He was initially angry at the Prophet (pbuh) and the new message of Islam, and openly opposed it. One day he set out to kill the Prophet (pbuh). On his way he was told his own sister and brother-in-law had converted and so went there to confront them. He heard them reading the Qur’an which Fatima hid when she saw him. He demanded to see it, to which she said he would have to purify himself before touching it. He did so and then read the verses from sura Taha that were written on the leaf. Reading the words he felt they were written for him. He said to his sister that he came as an enemy of Islam and he was leaving as a friend. He then went to offer the Prophet (pbuh) allegiance. He had a reputation of being the fiercest man in Makka and so his conversion provided Muslims some protection. **‘Uthman:** As a merchant, ‘Uthman was also out of Makka when the revelation came. While he was travelling, he thought he heard a voice saying that a new prophet had come. When he returned to Makka, he heard the Prophet (pbuh) had declared his mission. ‘Uthman went to see Abu Bakr who told ‘Uthman to take an oath of allegiance to the Prophet (pbuh) as he had. ‘Uthman was the second person outside of the prophet’s household to convert. His family deserted him after his conversion. **‘Ali:** He was a cousin of the prophet who had been taken into the prophet’s household to alleviate the financial burden on the Prophet’s uncle. After Khadija he was next to profess his faith in Islam when he was only ten and was inspired to observe secret prayer of Khadija and the Prophet (pbuh).	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**What do the conversions of the Companions tell Muslims about the challenges faced by converts to Islam?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. These can help Muslims understand that becoming Muslim is easy for some and not for others. That it is important to have some support so that you are not alone when trying to learn the new faith. That for some their families will not be supportive and may oppose them, and for this they will need support from Muslims. It also helps Muslims understand that not everyone, even those who will become strong in faith, will convert easily, or find Islam easy to adapt to. For this there should be patience with those people who find it hard to adopt all the principles of Islam straight away.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT- 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1: Knowledge – part (a) questions
Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

(1) Sura 2.255
Allah. There is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme.

(2) Sura 114
1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

(3) Sura 2.30–37
30. Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood? – whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31. And He taught Adam the name of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32. They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is often-returning, most merciful.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.**	
1(a)	**Briefly describe the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 2.255** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • Creator: God is the Creator of everything in the heavens and earth. • Omnipotent: He looks after all the Heavens and earth and no-one is needed to look after Him. He needs no help in looking after what He's created. • Unique: He does not have human qualities and so doesn't sleep or get tired in what He does. • Knowledge: His knowledge is limitless and humans only know what He allows them. His throne: it is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation yet is transcendent – completely independent from His creation.	
	Sura 114 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Sovereignty: God establishes Himself as Master (*Rabb*), King (*Malik*) and true God (*Ilah*). • Divine Protection: God instructs to seek divine protection against all evils and harms. He is a protector from *jinn* and humankind. • God's Help: Only He can help in times of need, in this case from *jinn* and humans. • Control: He created everything so controls everything, even mischief makers. • Warning: It's a warning about those who whisper evil/bad ideas to humans, and then disappear and leave them on their own. It could also be a warning against one's own internal temptations.	
	Sura 2.30–37 **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way, e.g. • Creator: God created Adam, as well as everything else (angels, etc.), and made him a vicegerent on earth (*khalifa*), which suggests God values humans above angels. • Knowledge: God gives knowledge to who He wants, and He gives the special status of prophethood to whom He wishes. • Guidance: When Satan misled Adam, God did not leave him or allow any obstacle to prevent him from making Adam his representative on earth, in other words God looks after His prophets. • Forgiveness: God shows His mercy to His prophets and humankind.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. **Sura 2.255** • The importance of these themes is that these verses allow Muslims to learn and understand something about God in a way relevant to them. • The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep, so they can rely entirely on Him. • He has the knowledge and power over all things and this could make Muslims more cautious of their practice. • It is considered to be one of the best passages of the Qur'an, and Muslims often recite it daily for protection. Candidates could say how they use ayat al-kursi in their lives.	
	Sura 114 • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g. *jinn*, humans or internal whisperings such as jealousy. • This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • Praying and doing good deeds strengthens reliance on God. Reciting this sura with the other 'qul's' is a source of protection. • God is the King so it is Him who people should seek refuge with.	
	Sura 2.30–37 • The importance is that Adam was the first prophet of God, who was made his representative on earth. This gives Muslims a sense of their connection to God as Adam is called the father of humankind and everyone is descended from him. • God showed Adam's importance by making the angels bow to him and forgiving him when he disobeyed. This should make humankind understand their status, they should seek forgiveness from God and worship Him. • It also shows God's care and direct relationship with every individual. • It also gives a message of hope when humans make mistakes and repent.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Describe the way the Qur'an was compiled and standardised into one book.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. During the time of the Prophet (pbuh) the Qur'an was written on pieces of animal skin and on parts of bone but mainly was memorised by the companions. During Abu Bakr's caliphate, many companions who had memorised the Qur'an died at the Battle of Yamama. 'Umar, worried that the words of the Qur'an would be lost due to companions dying of old age or in battle, suggested to Abu Bakr that the Qur'an should be compiled into one book. Abu Bakr hesitated, saying he could not do something the Prophet (pbuh) had not done; he eventually agreed and called Zayd ibn Thabit to collect all the verses that had been written. Zayd was initially hesitant to accept this enormous task but eventually agreed. Zayd was a hafiz (a person who has memorised the Qur'an) himself, yet he only included a verse into the master copy once he had verified its authenticity. He followed a meticulous process to ensure that the transcription of every verse was backed by both direct written testimony of two witnesses and memory. 'Umar was part of the process of collecting parts of the mushaf from companions. The verses were written in the order that the Prophet (pbuh) had given, but the suras were written on separate sheets; this copy was verified by the committee and was kept with Abu Bakr during his lifetime, after which it passed to 'Umar, and then to 'Umar's daughter Hafsa. During 'Uthman's time as caliph, Islam had spread to other areas. Hudhaifa, after observing arguments over Iraqi and Syrian dialects, reported to 'Uthman that people were reciting the Qur'an in a different dialect in areas such as Armenia and Azerbaijan. 'Uthman summoned Zayd and with other companions they set about compiling one book in the Qurayshi dialect, using the mushaf of Hafsa. 'Uthman then checked and approved the final version. From this new copy, five **copies** were made and were distributed to various provinces of the expanding Muslim world. He ordered for any other copies to be collected and **burnt**. For this he is known as 'Jami al-Qur'an'.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**In what ways is it beneficial for Muslims to have a written Qur'an?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. A written Qur'an has various benefits, mainly in that it becomes accessible for those who are not able to memorise the Qur'an by heart. It works together with memorisation, and *huffaz* can check there are no mistakes in the text. Having a book means that Muslims can also take the Qur'an with them and recite it wherever they want, and it is also possible to translate it into other languages and Braille. Now the Qur'an is also available online, so it adds to the accessibility of the Qur'an. This opens up a lot of information for Muslims, as they can also access translations and commentaries, but it is harder to check whether they are authentic.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the main events of the Pledges of Aqaba and the details of the pledges made.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The Prophet (pbuh) had tried to spread Islam outside Makka without success. Soon after the events of Ta'if, in the 11 year of prophethood, he met six men in Makka, who had come from Yathrib for the annual pilgrimage. They became Muslim and promised to go back and tell people in Yathrib about the Prophet (pbuh) and Islam. Five of the men returned to Makka the following year with seven more people (12 in total) who took an oath at Aqaba in 621 which is known as the First Pledge of Aqaba later came to be known as pledge of women since there was no mentioning of war. The first pledge had details relating to worshipping one God, not stealing nor committing adultery/fornication, to not kill their children, to not slander or disobey the Prophet (pbuh). Musab ibn Umair was sent with them to teach them about Islam. The following year more people came to take the oath with the Prophet (pbuh), around 73 men and 2 women. They invited the Prophet (pbuh) to come to Yathrib as their leader. The Second Pledge called pledge of war was to listen and obey the Prophet (pbuh), to spend in plenty as well as scarcity, to enjoin good and forbid evil, fear only God, and defend the Prophet (pbuh) if he needs it. They promised to protect him, and he promised to never leave them. Abbas warned the Yathribites about the consequences of inviting the Prophet (pbuh) to Yathrib and what would happen if they were to betray him. The new Muslims wanted to take the Prophet (pbuh) back with them, but he sent them to Yathrib and then the Prophet (pbuh) told Muslims in Makka to start migrating which brought an end to the everyday persecutions the Muslims were facing.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what is the best way for Muslims to welcome those who move into their communities? Give reasons for your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Muslims should have acceptance and understanding of people from other faiths and their own and recognise that people are different. This can be shown by welcoming newcomers into the area with an introduction, by letting them know relevant information about the area, whether it's about schools or shops, or events that are going on. They can be invited to have a meal or food can be sent to them. If they have children, they can be introduced so they can play together. If they are from a different country, ask them about their culture and tell them about yours.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the Battle of the Trench (Khandaq).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Banu Nadir, exiled from Madina, had broken their treaty agreements and planned to kill the Prophet (pbuh). They planned an attack with the Makkans and other Arab tribes (Banu Ghatafan) and gathered an army of 10,000. The Muslims gathered 3000 men, so were outnumbered. The Prophet (pbuh) consulted the Companions and Salman al-Farsi suggested the Muslims dig trenches, wide enough and deep enough not to be crossed to keep the army out of Madina. The hypocrites in Madina withdrew their support, making excuses. Banu Qurayza did not initially want to break their agreements with the Prophet (pbuh), but later were convinced to help the Quraysh. There was little food and water the Companions were going hungry. They complained to the Prophet (pbuh) who lifted his top and showed that he had tied stones to his stomach to show he was also hungry. It was reported miracles were witnessed during this period such as feeding the army with one slaughtered goat prepared by Jabir or the Prophet (pbuh) breaking a large piece of rock that the Companions failed to. The Quraysh tried to cross the trench; a couple of riders managed to cross a part that was narrower; ‘Ali fought them off. The siege ran into weeks. The Prophet (pbuh) used strategic skills to create mistrust between the alliances, sending Nuaym ibn Mas’ud to sow seeds of mistrust between the allies. The Makkans eventually gave up after a three-day storm which prevented them from lighting fires, cooking food and keeping warm; Banu Qurayza were punished for their treachery by their own laws.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What good leadership skills can Muslims adopt from the Prophet's example in the Battle of the Trench?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Leadership skills that can be adopted from this battle can be applied to leadership in school, workplaces or elsewhere. If you are in a position of authority or power, you can still take advice and learn from others. There will often be people who know more than you or have more experience or wisdom about a subject. Therefore, when you are in need, or have a dilemma, it is good to ask others who know, as the Prophet (pbuh) would also consult and take advice from his Companions such as when he listened to Salman al-Farsi. It is not necessary to always follow the advice, but people should be open to it. Good leaders get involved in the work that they are expecting others to do, whether they can show they have done that in the past or they are doing it now. It will be difficult to respect someone that tells you to do things that they are not willing or able to do themselves. Another lesson could be acting strategically. The prophet deployed several strategies to defeat his opponents including forming alliances, using diplomacy, and sowing seeds of mistrust. Today's leadership can learn to use appropriate tactics in challenging situations.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the lives of <u>three</u> of the following Blessed Companions during the lifetime of the Prophet (pbuh):** • **'Umar ibn al-Khattab** • **Talha ibn Ubaydullah** • **Zubayr ibn Awwam** • **Abd al-Rahman ibn Awf** • **Sa'd ibn Abi Waqqas.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **'Umar:** He belonged to Bani Adi tribe and accepted Islam at the age of 26/27. Before his conversion, he was on his way to attempt to kill the Prophet (pbuh). When he was told that his own sister and brother-in-law had converted he went to her house. He found them reciting verses from sura Taha. 'Umar was angry with them then asked to see the writing which they were reading. His sister said only those who have been purified can read it, and so 'Umar made wudu' before being given the Qur'an. After his conversion, 'Umar refused to keep Islam a secret, after which Muslims could pray openly. He didn't emigrate in secret. He fought in all the battles, protecting the Prophet (pbuh) at Uhud and giving half his wealth for the campaign of Tabuk. He was one of the witnesses for the Treaty of Hudaybiyya, although he was initially not satisfied with the terms. On the Prophet's death he said he would kill anyone who said that the Prophet (pbuh) had died. **Talha:** He belonged to Bani Taym tribe. He was a cousin of Abu Bakr, a wealthy businessman and could also read and write, later becoming a *hafiz*. Abu Bakr took Talha to see the Prophet (pbuh) and he became Muslim, so was one of the early converts. He was persecuted by the Makkans, especially Nawfal ibn Khuwaylid, who tied Talha and Abu Bakr together telling them to renounce their new faith. In Madina he used his wealth to help the Muslim community and fought in all the Battles except Badr as he had been sent as a scout. In the Battle of Uhud he acted as a human shield for the Prophet (pbuh), sustaining multiple injuries including two severed fingers. He passed out due to the heavy injuries sustained. He was given the name the 'Living Martyr' by the Prophet (pbuh). **Zubayr:** He was a nephew of Khadija and cousin of the Prophet (pbuh). He belonged to Banu Asad tribe of Quraysh and converted through Abu Bakr. After conversion he was persecuted by his uncle, Nawfal, who would wrap him in a mattress and light a fire around it. He was one of the first group who migrated to Abyssinia and returned when they falsely heard the Makkans had become Muslim. He was also given responsibility to become *hafiz*. He was a commander at the Battle of Badr and fought in the other battles during prophethood. In Madina he was one of the Prophet's scribes and was entrusted to look after the *zakat* funds. The Prophet (pbuh) said, 'Every prophet has a helper, and my helper is Zubayr'.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Abd al-Rahman:** He was one of the first eight people to accept Islam. His name in pre-Islamic days was Abu Amr. But when he accepted Islam, through Abu Bakr, the Prophet (pbuh) called him Abd al-Rahman – the servant of the Beneficent God. Abd al-Rahman faced persecutions with the early Muslims by the Quraysh and migrated to Abyssinia. In Madina, Abd al-Rahman was made the brother of Sa'd ibn ar-Rabi'ah. Sa'd was willing to share his wealth and family with Abd al-Rahman, but he wanted to work himself so asked to be shown the marketplace. He was a great merchant, and this led to him becoming a wealthy man. He fought at the Battles of Badr and Uhud, and at the Battle of Tabuk he donated generously for the expedition and then spent money equipping those people who were too poor to equip themselves. At Tabuk he also had the honour of being the only person to have led the Prophet (pbuh) in prayer. His generosity was well known, and in one incident he gave away all the wealth of his caravan to the people of Madina. When asked the secret of his wealth he said that he never lifted a stone unless he expected to find gold or silver under it. **Sa'd:** Another companion who came to Islam through Abu Bakr. When Sa'd became Muslim his mother stopped eating and drinking to try and force him to renounce Islam, but he didn't. A number of Qur'an verses are said to be related to this incident (29.8, 31.15). Sa'd was the first Companion to shed blood in Islam as he beat a Makkan who was abusing the new Muslims as they were on their way to a meeting. After migration, Sa'd was present at Hudaybiyya and the Conquest of Makka and took part in the other battles. He was an accomplished archer and was one of those who remained on the hill at the battle of Uhud when some other archers left their places. The Prophet (pbuh) said, 'Oh Sa'd, shoot the arrows, may I sacrifice my mother and father for you!' He was one of the Companions who protected the Prophet (pbuh) at Uhud.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**Many new converts were persecuted for their beliefs. To what extent can their responses help Muslims in their daily lives now?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The early Muslim responses can help Muslims now as it is showing them ways they can react when they are finding it difficult being Muslim, e.g. because they have converted to Islam or are living in a non-Muslim country that is not treating them well. It makes Islam relatable for them. When the new converts faced persecution one response was for them to migrate but not give up on their faith. Generally, they kept patient and did not retaliate, preferring to migrate and seek haven. So, this can give Muslims is hardship the idea that it is ok to migrate to seek a better life. Even if Muslims now might not be able to migrate, they may be able to disassociate themselves, moving home within their town/city, from the persecution. They could also seek communities that would support them. There may be ways that the early Muslims' responses are not helpful. In today's world migration is not so easy because of rules, regulations, borders etc. and it can be dangerous to travel without the correct paperwork or passports. The early converts did not break family ties, but today people are not so dependent on family, therefore survival on your own is easier. Also now there may be more opportunities to bring the persecutor to justice rather than having to put up with being persecuted.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests **AO1** and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2**–**5**, while part (b) tests **AO2** and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2**–**5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

Question	Answer	Marks
1(a)	**Choose any <u>two</u> of the following Hadiths.** **Describe their teachings about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #15** **God will not show mercy to him who does not show mercy to others.** Two of God's oft repeated attributes are *Rahman* and *Raheem*. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is asking believers to develop the traits of mercy and kindness in their personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them.	
1(a)(ii)	**Hadith #10** **One who manages the affairs of the widow, and the poor man is like one who exerts himself in the way of Allah, or the one who stands in prayer in the night or fasts in the day.** Islam lays great stress on the welfare of the community. It encourages the believers to fulfil the needs of the vulnerable in society who would struggle without help. Widows and the poor are specifically mentioned in the Hadith, but the broader teaching is to help all people who may be vulnerable. An important teaching given in the Hadith is that worship is not restricted to just physical acts of *ibadah* but cover every good deed for which a Muslim will be rewarded when the intention behind the action is to please God.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iii)	**Hadith #13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away.** The Qur'an is a book of guidance and a source of all Islamic teachings and should never be neglected. Reading and understanding of the Qur'an has been emphasised in this Hadith. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an. Just as the camels are all important to the Bedouins, the Qur'an is all important to Muslims as it is the primary source of all Islamic teachings and therefore should never be neglected.	
1(a)(iv)	**Hadith #5** **Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** The all-important teaching given in this Hadith is for Muslims to show compassion and care in society and to perform acts of charity. In this Hadith, the Prophet (pbuh) has given a few examples of acts of charity (*sadaqa*) that Muslims can perform every day. The teaching of this Hadith broadens the scope of what comes under charity and does not restrict it to just giving money but includes, small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	**Hadith #15** Muslims can put into action the teaching given in this Hadith by establishing brotherhood amongst themselves. This can be done by showing compassion to others, helping someone in their time of need be it emotional or financial or caring for the sick. The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Taif when they stoned him, forgave the Makkans at the time of the conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples could be given here to expand on the answer.	
1(b)(ii)	**Hadith #10** The teachings of the Hadith can be put into action by being conscious of the needs of others and providing them with whatever one is able to. This could be done by donating to orphanages or volunteering in social welfare projects or being a mentor in charity schools to inspire the young minds of the different opportunities available in the wider world. As caliph, Abu Bakr used to milk the goats of a blind widow who lived a little way outside Madina to ease her chores without her knowing who was coming to help her. Personal examples of putting the teaching of this Hadith into action can be given to develop the answer.	
1(b)(iii)	**Hadith #13** By establishing a strong relationship with the Qur'an all Muslims can practice this Hadith. Reading a small portion of the Qur'an daily, understanding and implementing the teachings given in it, teaching others to read and understand the Qur'an are all ways to practice the Hadith.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	**Hadith #5** The teachings given in this Hadith can be acted upon by fulfilling one's role in society responsibly. By greeting others with a smile, removing a harmful thing from the path to prevent an accident, for example if you see a banana peel on the footpath that someone could slip on and hurt themselves remove it and even that is considered a charity. Giving good advice to someone, uniting two friends or siblings after an argument are all acts that can be seen as charity. Some other examples of how the teachings of this Hadith can be put into action are to feed the poor or to donate to orphanages.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Give an account of the two components of Hadiths (*isnad* and *matn*) and the checks made on them to confirm their reliability.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. Hadiths are made up of two major components: *isnad* and *matn*. Hadith compilers give equal importance to both these components when establishing the reliability of a Hadith. Candidates in their answer firstly need to describe *isnad*. It could be said that it is the first component of a Hadith and consists of the chain of names through which it has been received, this is called the *sanad*. The chain can have a few names or a long list depending on how far the compilers time was from that of the Prophet (pbuh). The compiler had to examine this chain or the line of transmission very carefully to ensure that the Hadith really did come from the Prophet (pbuh) and was genuine. The reliability of a Hadith depends upon the continuity of the *isnad* to a large extent, as well as the reliability of the narrator. The second component of a Hadith is its text or *matn* and it refers to the message or action or statement of the Prophet (pbuh) given in the Hadith. The early compilers made it an essential rule that the text of a reliable Hadith must be in accordance with the teachings of the Qur'an. Well-developed answers could when writing about *matn* say that it is indeed the *matn* of a Hadith which distinguishes *Hadith Qudsi* from *Hadith Nabawi* and give examples of them. For the second part of the answer the candidates need to write about the various checks made by the compilers to confirm the reliability of the Hadiths. Some of the *isnad* rules that had to be strictly met were as follows: • Narrator must be a person of firm faith • Known for his truthfulness and honesty • Should be at an age to understand the significance of the Hadith and realise that the slightest change can change its meaning. • Should have a good memory. • Report exactly as heard. Some of the rules for establishing the genuineness of *matn* were: • Hadith should not be contrary to the Qur'an • Not be against normal people's experiences • Against common sense • Against other accepted Hadiths • Should not praise an individual or tribe/place. • Should not go against the Prophet (pbuh) or his family.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Explain the reasons why the compilation of Hadiths became necessary?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. A reason for Hadith compilation was the need to provide religious and political guidance to the growing Muslim community. This became especially urgent after the era of the Rightly Guided Caliphs. In the century following the Prophet's death the Muslim community passed through a period of unrest and wars. As a result, some Hadiths were forged by different parties to manipulate the authority of the *sunna*. The process of compilation also enabled the categorisation of Hadiths, distinguishing the authentic from the false.	**4**

Question	Answer	Marks
3(a)	**Give an account of Umar's administrative policies while governing the Muslim empire.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. A descriptive account of 'Umar's administrative policies on how he governed the Muslim empire could include that: • He established a *diwan* which was in charge of the revenue of the centre and the provinces. Good answers could elaborate on the functions of this department in some detail. • *Majlis e Shura* and *Majlis e Aam* was consulted, and a truly democratic form of government was in place. • The empire was divided into provinces under the rule of a governor called *Wali* after consultation with the *Majlis e Shura.* • The provinces were further subdivided for better administration under *Amils*. • The judiciary was separated from the executive and a *qadi* (judge) was appointed as the head of the judiciary. • Departments of police, education etc. were set up. Jails were made, a lot of attention was given to town planning and establishing new towns, highways were built, irrigation canals were constructed, cantonments were built and also the Islamic (*hijri)* calendar was devised.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what was 'Umar's greatest achievement during his caliphate? Give reasons for your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. In response to this answer candidates need to choose between 'Umar's achievements and give reasons for their choice. If a candidate believes his administrative policies were his greatest achievement, they could say that his policies ensured justice to all, helped in better governance as the empire was divided into provinces etc. The *majlis e shura* reinforced the democratic principles of governance etc. and with the sound running of the state 'Umar could focus on the expansion of the Muslim empire. If the candidates choose 'Umar's military expansion as his greatest achievement, they could say that by gaining vast territories 'Umar established the military dominance of the Muslims. In turn the conquests brought great wealth to the treasury as war tribute and tax on non-Muslims (*jizya*) made the caliphate richer which in turn brought prosperity to the Muslim community (*umma*) and hence was a great achievement for the growing Muslim empire.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the Battle of the Camel, fought in the caliphate of 'Ali.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. Key details might include: • the names of key participants • the events leading up to the battle • where the two armies met • an account of the negotiations prior to the battle between the two sides • the start of the battle • the events of the battle • the battle's outcome. This battle was fought in 656.Talha and Zubayr who were amongst the first to pledge loyalty to 'Ali demanded justice from 'Ali for the blood of 'Uthman and were joined by 'Aisha. Together they raised an army of 900 men and marched towards Basra. 'Ali feared for the unity of the Muslims and decided to go meet them. He left Madina with a force of 700 men and headed for the camp site halfway between the two garrison cities. Negotiations took place between the two sides and were successful but in the night mischief makers from both sides urged the soldiers to fight and war began. **The battle:** They woke before dawn, about 2500 in number, and each group attacked the closest people to them resulting in both parties fighting to protect their group. Each faction woke up and took arms not realising the deception of the extremists. The army of 'Ali thought the army of 'Aisha had attacked and vice versa and by midday a heated battle ensued. The leaders of both groups tried to stop the fighting but were unable to do so. Talha and Zubayr were both martyred. Talha was killed from behind by Marwan ibn Hakam with an arrow and Zubayr was killed after he left the battlefield. 'Aisha was advised to mount a camel and enter the battlefield in hopes that with her presence the fighting would subside. This however had the opposite effect as fighters from her camp were motivated upon seeing her. The fighters of Basra gathered around her sacrificing their lives trying to protect her. 'Ali gave the order for the camel to be brought down to stop further loss of life and to end the battle. As the camel fell Muhammad ibn Abu Bakr who was fighting on 'Ali's side rushed to help his sister and was asked by 'Ali to escort 'Aisha back to Madina. The Battle of Camel was won by 'Ali.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Explain the impact of the Battle of the Camel on Ali's caliphate?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. The impact of this battle on Ali's caliphate was that it broke the unity of the *umma* as it was the first civil war of Islam, hence was a huge blow to the brotherhood and camaraderie established by the Prophet (pbuh). This battle also resulted in Ali's authority being challenged and politically raised a lot of issues for him, one of them was he had to move the capital of the caliphate from Madina to Kufa where he had strong support. It could be said that the battle destabilised an already volatile situation and resulted in political uncertainty and chaos.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of Muslim belief in prophets and divine books.** **Mark according to the marking grid for AO1 – Knowledge on page 4.** Answers may include some of the following ideas, but all valid material must be credited. **Prophets:** Candidates could say that belief in prophets is an Article of Faith and that prophets were sent as a guidance to humankind and in turn were guided by God Himself. Prophethood in Islam is considered a gift from God and all prophets Muslims believe possessed some common features. These are: • Prophets were both morally and intellectually superior to their nations. • God bestowed some of His prophets with miracles. • Every prophet confirmed that he was preaching the words of God and confirmed what was revealed before him and what may be revealed after him thus confirming that the message of all prophets in essence was the same. • They were all human. They ate, drank, slept and lived normal lives and spoke the language of their communities. They were sent to guide humanity towards the worship of their Creator and to lead righteous lives. They also acted as role models for humanity. The number of prophets sent throughout history is thought to be approximately 124,000 and Muslims have faith in all the prophets sent by God and make no distinction between them. The prophetic line starts with Adam and ends with the Prophet Muhammad (pbuh). The belief and respect due to all prophets is critical as is the belief in the finality of the Prophet Muhammad (pbuh). The mark is not divided equally between the two parts and the answer needs to be read as a whole and given a global mark. **Divine books:** Were sent to different prophets to guide humanity. They were meant to teach people their obligations to God and their fellow human beings. Belief in divine books revealed to earlier prophets before the revelation of the Qur'an is an essential aspect of Muslim faith. The books in order of revelation are: (i) The Scrolls (*Suhuf*) of Ibrahim; (ii) The Torah (*Taurat*) revealed to Musa; (iii) The Psalms (*Zaboor*) revealed to Dawood; (iv) The Gospel (*Injeel*) revealed to Isa; and (iv) The Qur'an revealed to Prophet Muhammad (pbuh). The central message of all revealed books was the worship of the One true God. Divine books other than the Qur'an were for a specific time and community whereas the Qur'an is for all times and for all humanity. Earlier scriptures have been lost or tampered with and none exist in their original form or in the language they were revealed in except for the Qur'an. God has taken it upon Himself to protect the Qur'an from alteration and corruption.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**Explain why belief in all prophets is important in Islam?** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could say that belief in all of them is important because they were all sent by God; or it could be said that it is written in the Qur'an that we should make no distinction between them, *al Baqarah*,2:285. Some answers could say that the Qur'an tells us stories of the various prophets of God sent over the ages which makes it imperative for a Muslim to believe in all of them as a Muslim cannot challenge what the Qur'an states and still be called a Muslim. Belief in all prophets is also important as it teaches Muslims respect for other revealed religions and promotes religious tolerance. Every prophet carried the legacy of the prophet before him, and the Prophet Muhammad (pbuh) carried this legacy in totality. This knowledge of the past prophets helps us understand our faith better. The distinction of Prophet Muhammad (pbuh) being the last prophet of God in a long line of prophets and on whom the religion was perfected reinforces Muslim belief in prophets of the past.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **May/June 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level and Cambridge Pre-U components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1, Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths.**	
1(a)	**Describe their teaching about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge given on page 4.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #9** No one eats better food than that which he eats out of the work of his hand. Hard work, self-reliance, living within one's means, earning one's living honestly, avoiding all forbidden ways of gaining wealth are the teachings of this Hadith. Islamic belief is that everyone's livelihood (*rizq)* has been fixed before their birth. The struggle is how that *rizq* is achieved which has been set by God. Through this Hadith the Prophet (pbuh) is telling Muslims to earn their living lawfully and through hard work. Earnings that come from honest hard work are blessed by God. Dignity of labour is another important teaching of this Hadith.	
1(a)(ii)	**Hadith #14** May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back. This Hadith clearly shows that God wants His creation to show humanity and kindness in all aspects of life including financial and business dealings. Honesty, fairness, and kindness should be the guiding principles of every business transaction is the important teaching given in this Hadith. The mercy shown to fellow beings is rewarded by God Himself. In another Hadith the Prophet (pbuh) says, '*You should be kind to those on earth and He who is in the Heavens will be kind to you'* (Bukhari).	
1(a)(iii)	**Hadith #7** It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property'. The teaching of this Hadith gives a distinguished place to a believer who strives in the way of God. A believer can strive in God's way in many ways, with his person, wealth, and property. The purpose however should be to establish a just society that lives according to the rules of God.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	**Hadith #12** The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.' The teaching given in this Hadith is specifically focused on the responsibilities of Muslim rulers. It tells them to work for the welfare and prosperity of their people and that they should show kindness and justice towards the people they govern over. This Hadith also carries the broader instruction given specifically to the two emissaries of the Prophet (pbuh) to impart religious instruction with gentleness so that people are more inclined towards Islam.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	Muslims can put into practice the teaching of this Hadith by following the example of the Prophet (pbuh) and the prophets that came before him who all earned their livelihood through hard work. Many of them worked as shepherds promoting the dignity of all professions. Even as the ruler of Madina the Prophet (pbuh) participated in the construction of the mosque in Madina, and the digging of the trench in the Battle of Khandaq. He did not shy away from household chores. He acted upon his teachings and has left Muslims his example to follow.	
1(b)(ii)	This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly. By showing leniency if a debtor needs extra time to repay a debt off. By not selling substandard or defective products. 'Uthman it is said gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods saying that God had given him more then he needed. Examples from present day can be given to support the answer.	
1(b)(iii)	A person may strive in God's way in many ways in their daily life. By spending time in worship or by doing social work in the community. By using one's wealth and resources a believer can spread education and remove ignorance about Islam, build mosques. Raising awareness of the peaceful teachings of Islam is yet another way in which the given teachings can be put into action.	
1(b)(iv)	Rulers and people in authority should bear in mind that ultimate authority lies with God and that positions of authority should be considered as a trust from God. Muslim governments and rulers should be fair in their actions, promote peace and justice in the land and base their authority on Islamic principles and tolerance of other faiths. A man once complained to the Prophet (pbuh) that Mu'adh ibn Jabal recited long suras in prayer, which caused him hardship as he did manual work all day and by night was tired. The Prophet (pbuh) instructed Mu'adh to recite shorter suras when leading prayers (Bukhari).	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Describe analogy (*qiyas*) and how it is used in the making of Islamic Law. Give <u>one</u> example to support your answer.** **Mark according to the marking grid for AO1 – Knowledge, given on page 4.** Answers may include some of the following ideas, but all valid material must be credited. Analogical reasoning or *qiyas* is the fourth source of Islamic law-making. Its authority is supported indirectly by the Qur'an and specifically by the Hadith. *Qiyas* means comparing one thing with another that is similar to it and in *sharia* it is the legal method to apply laws laid out in the Qur'an and Hadith as well as *ijma* to new issues based on common sense and reasoning. Candidates could give examples from Qur'an or Sunna to support the use of *qiyas* and may quote the conversation between the Prophet (pbuh) and Mu'adh ibn Jabal to develop their answer. Three elements used in the practice of *qiyas* are: • ***Asl***, root: The fundamental teaching; • ***Far'***, branch: the new matter in question, and • ***'illa***: the link that connects them. By relating these together, it is possible to arrive at a new judgment, the *hukm*. This can be done by showing how a decision is arrived at using *qiyas* based upon a law taken from the previous three sources e.g.: The Prophet (pbuh) said: *'Every intoxicant is khamr (wine) and every intoxicant is forbidden.'* (Abu Daud) ***Asl:*** The Hadith prohibiting *khamr.* ***Far':*** The use of intoxicants other than *khamr* also prohibited in Islam. ***'Illa:*** They, like *khamr*, contain the properties of being intoxicants. ***Hukm:*** Therefore, the use of every substance that causes intoxication is banned in Islam. It is important that the *asl* must always be from the Qur'an or the Hadith of the Prophet (pbuh) or by *ijm'a*. One example is asked for in the question and it can be in conjunction with the Qur'an, Hadith or *ijma*. An example of *qiyas* that could be given might be that the Qur'an forbids all sorts of trading after the call to prayer on Friday till the completion of the Friday prayers (*asl*). By analogy, all kinds of transactions (*far'*) e.g., sales, holding meetings, getting married etc. are forbidden (*hukm*). As they distract Muslims from Friday prayers (*illa*).	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Give reasons why some Muslims might be reluctant to use analogy (*qiyas*) to solve present day issues.** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could say that some Muslims might feel reluctant with the use of *qiyas* in solving present day issues because an element of personal judgment comes into it which they feel may not be reliable. Candidates could also say that it depends very much on the ability of a legal expert to find comparisons between two principles and because it is practised by individuals it makes some Muslims uneasy as it is not supported by revelation or communal agreement. For example, *Shi'a* Muslims may feel that it relies on the opinion of one individual which can be subjective and hence are reluctant to use it.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the four false prophets in Arabia and their defeat by Abu Bakr.** **Mark according to the marking grid for AO1 – Knowledge, given on page 4.** Answers may include some of the following ideas, but all valid material must be credited. For this answer candidates must give an account of all the four false prophets. A brief account of each of them is given below: **Aswad al Ansi** belonged to the 'Ans tribe in Yemen. His dark complexion earned him the name of al Aswad. An expedition against him was sent in the Prophet's lifetime, news of his death reached Madina a day or so after the Prophet's death. His followers regrouped and revolted and were defeated by Firuz who was sent by Abu Bakr to subdue them. **Tulayha** belonged to the Banu Asad tribe in north Arabia. He was a wealthy leader and a renowned warrior. He briefly embraced Islam in 630 but soon rebelled and claimed prophethood. He raised a formidable force against Islam. He was defeated by Khalid ibn Waleed and escaped to Syria whilst his followers accepted Islam. He later converted to Islam and fought in many significant battles. **Sajah** was a Christian soothsayer with a strong following belonging to the tribe of Banu Tamim. She declared herself as a prophet on hearing about the Prophet's death and marched to Madina with a force of 40,000. On hearing the news of Tulayha's defeat she joined forces with Musailimah and married him. After his defeat she converted to Islam. **Musailimah ibn al- Kadhdhab** was the most dangerous of the four false prophets. He was extremely wealthy and influential. Soon after visiting the Prophet (pbuh) in his lifetime he declared himself a prophet and claimed to receive divine revelations. He founded a new creed. Musailimah asked the Prophet (pbuh) to divide the Muslim empire into two parts, one for the Muslims and the other for his followers. The Prophet (pbuh) called him Musailimah the Liar. The Battle of Yamama was fought against him in 632 in which he was defeated. Candidates may give an overview of the battle as development to Musailimah's false prophethood.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**Why do you think Abu Bakr was determined to challenge the tribes who refused to pay charity (*zakat*)?** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Abu Bakr was determined to challenge the tribes who refused to pay *zakat* as *zakat* is a fundamental Pillar of Islam instituted by God, so no one has the authority to remove it. Also, to be a Muslim a believer needs to follow all the Articles and Pillars of Islam and cannot pick and choose aspects of faith they want to follow or leave out. If one refuted one Pillar what was there in stopping others from challenging other Pillars and thus changing the laws and creed set by God. It could also be said that to keep the Muslim community righteous and united in belief and practice Abu Bakr was determined to show no leniency to those tribes wanting to stay in the fold of Islam but were refusing to pay *zakat* to the state.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write an account of the Battle of Buwayb and the Battle of Qadisiyyah, fought in the caliphate of ʿUmar.** **Mark according to the marking grid for AO1 – Knowledge, given on page 4.** Answers may include some of the following ideas, but all valid material must be credited. **<u>Battle of Buwayb</u>** Fought in the year 635 to avenge the defeat at the Battle of the Bridge. Umar sent messengers to all parts of Arabia to gather a force to face the Persians. Many Muslims and Christians gathered around the Muslim standard and Muthanna though seriously wounded in the Battle of the Bridge led the force from his sick bed. The Persian army of 12 000 men led by Mehran met the Muslim force on the bank of the Euphrates. Both sides faced each other from either side of the river but this time the Persians crossed over and the battle was fought on the western front. The Persians, greater in number than the Muslims, fought hard but Mehran was killed by a young man from the Taghlib tribe, and his death demoralised the Persians and they tried to retreat but the Muslims blocked the access to the bridge and managed to eliminate the Persian force. Southern Iraq now came under Muslim control and with this victory Muslims lost their fear and awe of the Persians. **<u>Battle of Qadisiyyah</u>** Fought in the year 636. The Persians prepared to fight the Muslims to avenge their defeat at Buwayb. The Muslim commander was Sa'd bin Abi Waqqas with an army of 12 000. Sa'd was ill at the time and commanded the army from his sick bed. Muslim accounts say that a delegation was sent to Yazdegerd inviting him to accept Islam, pay *jizya* or prepare for war. The arrogant emperor was contemptuous of the Arabs and refused the first two options. A stand-off lasted three months with skirmishes on border settlements which the Muslims won. Desertions and defections in the Persian side led to Rustam blocking the channel and crossing over to attack the Muslims. The Muslim army had been reinforced by this time. Sa'd using tactical methods and with clever strategies was able to break the Persian army. On the third day Rustam was killed as he tried to swim to safety and the Persians were routed. Two thirds of the Persian army was killed, and the Muslims lost a fifth of their men in this battle. It was a decisive battle in the history of Islam, it shattered the strength of the Persians and many people of the conquered areas accepted Islam.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**What do ʿUmar's actions following the conquest of Jerusalem tell you about his character?** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates understanding of Umar's character is being gauged by looking at his actions at the time of the conquest of Jerusalem. It could be said that his conduct at the time reflected his humbleness and his piety and give reasons to back their view. For example, he accepted the condition of the inhabitants of Jerusalem that he personally be present at the surrender of Jerusalem, despite his army being victorious, he showed humility and accepted their demand. Sharing a camel with his slave on his journey to Jerusalem, him setting about cleaning the Temple Mount, not praying (*salat*) in the church for fear that Muslims may convert it into a mosque reflect his humility and his religious tolerance. By also acknowledging the rights of the Christians and the Jews he displayed his fairmindedness.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of missed (*qada*) prayers <u>and</u> the importance of prayers for Muslims.** **Mark according to the marking grid for AO1 – Knowledge, given on page 4.** Answers may include some of the following ideas, but all valid material must be credited. In the first part candidates need to give an account of *qada* prayers. It could be said that missing one's *salat* intentionally is a sin. However, if a *fard* prayer could not be offered at a prescribed time due to a valid reason, it is said to have been rendered *qada* or missed and needs to be offered later in the prescribed way. It is imperative to complete the missed *fard* prayer. Candidates can go on to write about when *qada* prayers should be said, what is the guidance if a person has missed more than one prayer as well as write about how prayers missed on account of travel should be completed. For the second part of the answer candidates need to give the importance of prayers for Muslims. Prayer is a command from God, one of the five Pillars and is performed to worship God. Prayer at specific times strengthens faith and dependence on God. Prayer brings Muslims close to God and helps them remain aware of the importance of their faith in daily life and forget the stresses of work, family, and any other distractions. Muslims dissociate themselves from their worldly engagements for a while to stand before their Creator and be aware of the real purpose of life. It puts daily life within the perspective of the hereafter and the final Judgement.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In your opinion why is so much importance given to purification (*wudu*) before prayer (*salat*)?** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could say that *wudu* is important because it is believed that it washes away the sins of the believer, the aim of a believer is to be cleared of all sins before they meet God on Judgment Day. The ritual of *wudu* is both spiritually and physically important. It focuses the mind of the believer on God and prayer and allows them the time to disassociate themselves from whatever they were engaged in doing and to think about God and their prayers and supplication. This is important because it makes the prayer more meaningful. *Wudu* also cleanses the body of physical impurities which improves the hygiene of the believer. Another reason it is important is because it is a direct instruction from God to be in a state of ritual purity before prayer. This shows obedience of the believer towards God's command.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1, Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1(a)**, and 10 marks in **Questions 2(a)–5(a)**, while part (b) tests AO2 and earns up to 4 marks in **Question 1(b)** and 4 marks in **Questions 2(b) –5(b)**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1: Knowledge – part (a) questions
Question 1(a) has a maximum mark of 4 and **Questions 2(a)–5(a)** each have a maximum mark of 10.

Level	Mark Question 1(a)	Mark Questions 2(a)–5(a)	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 41.37** 37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve. **(2) Sura 2.21–22** 21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know. **(3) Sura 96.1–5** 1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.	
1(a)	**Briefly explain the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 41.37** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • Creator: God creates and controls everything, in this verse specifically the sun and the moon. • Signs: The order and cycle of the sun and the moon are God's signs for humankind of His power. • *Tawhid*: As the Creator, only He should be worshipped. • Other deities: It is a negation of paganism – the sun and moon are not to be worshipped.	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Sura 2.21–22** **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • *Tawhid*: He is the only Creator and Sustainer. • Creator: God is the Creator of humankind so they should only worship Him. • Sustenance: God also provides sustenance to His creatures. He has made permanent arrangements and set up systems for that. • Creation: He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky). • Gratitude: People should be grateful to God for what He has created and provided. • *Shirk*: Humankind should not commit the greatest sin of associating partners/rivals with God. • Piety: God's worship creates piety.	
	Sura 96.1–5 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Creator: God is the Creator which is shown in this sura through the way humans were created from a clot. • Provider: He gives creation what they need, in this case, knowledge of God. • Generous: This shows His generosity. • Knowledge: There is an emphasis on the importance of knowledge and the knowledge that God gives to humankind.	
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. **Sura 41.37** • The importance of these verses is that believers should acknowledge and reflect on the fact that created things are not permanent. • They should realise they need to look to one God for their answers, rather than looking to created things for guidance. • They should ponder on His signs, the perfection of His creations and nature in order to strengthen their faith.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Sura 2.21–22** • The themes of these verses invite people to ponder about God and nature. • Humans must worship their Creator. • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible for looking after their environment and not be wasteful. • Gratefulness to God should also be displayed. • Humans should acknowledge who their sustenance has come from and rely on God for everything. • They should also abstain from setting rivals with God.	
	Sura 96.1–5 • The importance of this sura is that it allows humans to understand how God created them from nothing. • Seeking knowledge is encouraged and so humankind should try their best to learn throughout their lives, especially religious knowledge so they can get to know their Lord. Each subject - RE, science, etc.- has a value to it and can help humans get closer to God. • It also helps Muslims understand how prophethood and Islam started and they should reflect upon what God has sent down for them to help them live their lives. So they should be grateful to God.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Give an account of the different ways that revelation came to the Prophet (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). A few times the Prophet (pbuh) saw the Angel in his original form, e.g., on the night journey (Sura Najm), and at the time of the first revelation, when the first five verses of Sura Alaq were revealed. Sometimes the Angel Jibril would come in the form of a man, and he resembled the Companion Dihya al Kalbi. The revelations also came in the form of dreams, and he would wake up and remember them. The most difficult was when they came as the ringing of a bell. The revelations would weigh down on him, so much so that his camel could not withstand the weight, and e.g., it also put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh) during one of the revelations. They would cause him to sweat even in the winter and shiver in the summer. (Aisha's Hadith) They were not within his control (Sura Qiyama, 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation when he went on the night journey and ascension. As elaboration, candidates could give details of verses that were revealed to the Prophet (pbuh), or narrate stories related to these revelations.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**The Qur'an has remained the same since it was revealed. How does this benefit Muslims?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. As the Qur'an has remained the same, the teachings in it have remained the same too, so Muslims can use these teachings to know what it is that God wants them to know and how to live their lives. The revelations helped Muslims then because they were able to get answers to specific questions when they needed them as revelation often came in response to certain issues, and this also helps Muslims now as it helps them to understand the reasons why certain rules or teachings were revealed which can help make it more relevant for them to practise. In this way Muslims can use previous scholarship to continue answering their questions. As the teachings have remained the same it may be easier for children to learn as they emulate their parents and grandparents who also learned the same teachings from the Qur'an. It can give Muslims assurance that they are following what was originally revealed and connects them to the early Muslims of Islam.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the ways that the Prophet's family in Makka both supported and opposed him.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. After the Prophet (pbuh) received revelation, he received support from some of his family members and opposition from others. His wife Khadija was his first and main support, consoling him, offering him advice and believing in him. His children also supported him by becoming Muslim, even though this meant that they were divorced by their husbands (Ruqayya and Umm Kulthum). Fatima helped clean filth off the Prophet's back which the Quraysh had put on him when he was praying. His uncle, Abu Talib, who had raised him, asked him about the new religion and said he would support the Prophet (pbuh) as much as he could. It was because of Abu Talib's support that the Prophet (pbuh) escaped more severe persecution and when the Prophet (pbuh) was boycotted, they went to live in a valley owned by Abu Talib. Hamza supported and protected him. 'Ali and Ja'far, the Prophet's cousins, also supported him by becoming Muslim. Some of his family members opposed the Prophet (pbuh), most notably Abu Lahab. He was the Prophet's paternal uncle and, on the occasion, when the Prophet (pbuh) publicly proclaimed the message of Islam on Mount Safa, Abu Lahab said, 'Destruction to you! Is it for this you have gathered us?' After this Sura Lahab was revealed. When Abu Talib died, Abu Lahab became the head of the clan of Hashim, and he withdrew the protection on the Prophet (pbuh). Utba and Utayba were the sons of Abu Lahab married to the daughters of the Prophet (pbuh). They were told to divorce their wives by Abu Lahab. Abu Lahab's wife used to throw thorns in the path of the Prophet (pbuh) to hurt him. When the Quraysh felt that they were losing control of the increasing number of Muslims Abu Lahab joined them in the imposition of a social and economic boycott on Banu Hashim and exiled them to Shib-i-Abi Talib.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**The Prophet (pbuh) remained steadfast in the face of all difficulties. What can Muslims learn from his example and put into practice?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Prophet (pbuh) faced a lot of opposition in Makka, and his example helps Muslims to understand that even in the face of adversity and hardship it is better to try and remain calm and not get angry. The Prophet (pbuh) had strong reliance on God and so Muslims can learn that they too should put their trust in God and allow themselves to understand that He will eventually help them. The Prophet (pbuh) was also surrounded by supportive family members so staying calm is easier when you have supportive friends or family that you can talk to and who will help you when in need.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write about the way the Prophet (pbuh) demonstrated the qualities of honesty and simplicity.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Honesty is being truthful in all circumstances even when it is not to your benefit: examples of the Prophet's honesty are that even before prophethood he was known for being honest and trustworthy. He always engaged in honest dealings as a trader. Khadija married him due to his honesty in trade. The people of Makka testified to his honesty when questioned at Mount Safa. The Quryash would keep their belongings with him, even after they rejected his message. When the Prophet (pbuh) was leaving Makka to migrate to Madina, he left the belongings entrusted to him with 'Ali to return to the people, to ensure that they did not feel cheated, and to fulfil his promise to them. When Abu Sufyan met the Byzantine Emperor, he spoke highly of the Prophet (pbuh) saying he never lies or betrays others. Also, at the Treaty of Hudaibiyya, Abu Jandal was sent back to Makka because the new terms of the treaty had already been signed and the Prophet (pbuh) did not want to go back on his word. Simplicity is living with few things and not being extravagant even when you have the chance: examples are that the Prophet (pbuh) lived his life with very little worldly comforts. He would do things with his own hands, rather than asking others to do it for him, such as milking his goats, patching his clothes, or mending his shoes. He worked on the construction of the mosque and digging the trench at battle. He did not like the companions to stand up for him when he entered. He would eat as others ate and sit on the floor as others sat. He would take his meals with slaves and people from any class of society. He would eat very little. He would sleep on a simple mattress on the floor without home comforts or decorations. Once Omar saw marks on his body from sleeping on jute mat and commented that he was living in such simplicity, the Prophet (pbuh) reminded him of better reward in the Hereafter. Every day, before he went to sleep, he would give away any surplus that he had.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**To what extent can Muslims live their lives as simply as the Prophet (pbuh).** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Some may say that it is easy to live in a simple way as the Prophet (pbuh) did, as his example is the way for everyone. Muslims can get rid of their excess clothing and wealth, not hoard anything and give more to charity. They can also live more simply by eating and buying less, which is important now as the world suffers environmental damage due to humankind's excesses. Others may say that it is not easy to live like the Prophet (pbuh) as people now have access to more wealth and disposable income. They may also say that the needs of people are different now and it is not easy to go back to living with less, when people have become dependent on furnishing their homes, having cars and entertainment, and feel like they would have a low quality of life without them. Alternatively, some may say that many people around the world still live simple lives the way the Prophet (pbuh) did, in basic accommodation with little food and they are able to survive. However, this may not be the way that is comfortable for people to live on a daily basis, and so would not be comparable to the way the Prophet (pbuh) lived.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of the following Companions during the lifetime of the Prophet:** • **Ja'far ibn Abi Talib** • **Zayd ibn Thabit.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Ja'far ibn Abi Talib: he was the son of Abu Talib and so the cousin of the Prophet (pbuh) and was raised in the household of his uncle Abbas. He was an early convert to Islam and went in the second delegation that migrated to Abyssinia, with his wife Asma bint Umays. There he was chosen as a spokesperson for the Muslims and spoke to the Negus when the Quraysh accused the Muslims of abandoning their people and asked the Negus to return them to Makka. The Negus asked the Muslims about the religion they had entered into. Ja'far replied saying that before Islam they were ignorant and immoral and Islam called them to One God, to speak the truth and to refrain from bloodshed. Ja'far then recited a portion of Sura Maryam. He lived with his family in Abyssinia for 10–12 years and then migrated to Madina when the Prophet (pbuh) was at the battle of Khaybar. He was generous and considerate of the welfare of others and became known as 'the father of the poor'. The following year he was sent to fight at the Battle of Mut'a and was martyred there. It is said his arms were cut off and in martyrdom, God replaced his arms with wings. Zayd ibn Thabit: He was around eleven years old when he became Muslim and was one of the Ansar. When the Prophet (pbuh) migrated to Madina, Zayd had already memorised all the suras that had been revealed by that time. He had a desire to be close to the Prophet (pbuh) and to fight in the battles, but at the battle of Badr he was sent away by the Prophet (pbuh) for being too young to participate. The Prophet (pbuh) asked Zayd to learn Hebrew and Coptic so he could respond on the Prophet's behalf to the Jews and the Christians who wrote to him. Zayd became the Prophet's interpreter and was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive. He himself had most of the Qur'an in written form. Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God.'	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	Due to the time he spent with the Prophet (pbuh) and his understanding of the Qur'an, he became one of the leading scholars from the Companions. He had the honour to witness the Prophet (pbuh) recite the whole Qur'an in Ramadan before he passed away. Zayd was the prominent scribe who oversaw the compilation of the Qur'an in the time of the Caliphs.	
5(b)	**How important is it today for Muslims to seek out scholars to learn about Islam?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said it is very important as scholars are considered to be the 'heirs of the prophets' due to their knowledge of God and the faith. Also, as they have dedicated a great deal of time to learning the details of the faith, it is important to learn from them, so you know you are getting accurate knowledge. It is important though, to know who you are learning from and where they have studied – traditionally those with a chain (*ijaza*) of transmission in their learning are the ones with the most authentic knowledge. However, some may say that there is so much information available online and in books that it is easy to learn about Islam without having to go to scholars. This is especially useful for those who live in places where there is no access to Islamic scholars or teachers. It may be said that this can come with drawbacks as there is not always a way of knowing if the books or information you are finding online are authentic.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **17** printed pages.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, part (a) tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2(a)–5(a)**, while part (b) tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2(b)–5(b)**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find in a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1: Knowledge – part (a) questions
Question 1(a) has a maximum mark of 4 and **Questions 2(a)–5(a)** have a maximum mark of 10.

Level	Mark **Question 1(a)**	Mark **Questions 2–5**	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	• No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	• No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 42.4–5** 4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful. **(2) Sura 99** 1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good, see it! 8. And anyone who has done an atom's weight of evil shall see it. **(3) Sura 114** 1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.	
1(a)	**Briefly explain the main theme(s) in each passage.**	**4**
	Use the AO1 Levels of Response. **Sura 42.4–5** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • Control: God is the owner of everything because He created everything. • His Might: Due to His greatness above them, the heavens are almost torn apart. • Prayers: The angels praise God and pray for forgiveness of humans on earth as part of their duties. • Forgiveness: Humans are reliant on God's mercy as He is the most forgiving, the most merciful.	
	Sura 99 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Last Day: God will shake the earth, destroying what He created. • God's power: He has the power to give life/death. • Burden/admonition: God will give the earth a voice to say what has been done on it, from environmental abuse or neglect of resources to caring for animals etc. • Accountability: People will be responsible for their actions on earth and given their accounts; God will give people their accounts, which will take them to Heaven/Hell. • Justice: His justice will be seen.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
	Sura 114 **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • Sovereignty: Establishes Himself as Master (*Rabb*), King (*Malik*) and true God (*Ilah*). • Divine Protection: God instructs to seek divine protection against all evils and harms. He is a protector from *jinn* and humankind • God's Help: Only He can help in times of need, in this case from *jinn* and humans. Seek help only from Him. • Control: He created everything so controls everything, even mischief makers. • Warning: It's a warning about those who whisper evil/bad ideas to humans, and then disappear and leave them on their own.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.**	**4**
	Use the AO2 Levels of Response. • **Sura 42.4–5** • No one has power like God, so this is a reminder that any rulers or those in positions of power do not have any power in comparison to God. • Even when Muslims have committed wrong actions, if they believe that God is Merciful then they have someone to turn to in times of need. • This mercy to humankind tells Muslims they in turn should be grateful and also try to be forgiving of others, even if they have been hurt or injured. • Humans should not despair of Him or give up on His mercy – even if they have sinned, they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too.	
	Sura 99 • The last Day creates a fear of accountability, reminding Muslims to stay on the straight path. • Good deeds will be rewarded, encouraging Muslims to do good at all times, e.g. following the pillars, being honest and helping others. It keeps them away from unacceptable things such as lying, cheating, gossiping, not obeying God's commandments. • It helps Muslims understand the temporary nature of the world which can prevent them from being distracted by worldly things, whether it's fashion, money, gaming or work etc. • Muslims should feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.	
	Sura 114 • Through these verses Muslims get to know the kind of evils/mischief they have to be wary of, e.g. *jinn*, humans or internal whisperings such as jealousy. • This means they should be aware of what's happening to them so they can recognise the signs of mischief and temptations. • Praying and doing good deeds strengthens reliance on God. Reciting this sura with the other 'qul's' is a source of protection. • God is the King so it is Him who people should seek refuge with.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Describe how the four sources of Islamic Law work with each other in law making.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The four sources of Islamic Law are the Qur'an, the sunnah, *ijma'* and *qiyas*; two primary sources and two secondary sources. The Qur'an is an authority in Islamic law; it is the word of God. It is not questioned or contradicted by the other sources. It contains the main teachings and principles of Islam by which Muslims should live. The Qur'an is protected by God therefore its words and rulings cannot be changed until the end of time. The sunna is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an, e.g. *zakat*. The Qur'an commands Muslims to follow the Prophet (pbuh). The Hadith are used when the Qur'an is silent on a matter, e.g. inheritance given to a grandmother is not mentioned in the Qur'an but comes from Hadith. The Hadith are important because the Prophet (pbuh) was the final and perfect messenger to follow; the Hadith of Mu'adh ibn Jabal reflects this. They are interlinked and are the two main (primary) sources. When neither of the primary sources offer answers, then *ijma'* can be used. This is used mainly for issues that did not arise at the time of the Prophet (pbuh). *Ijma'* is the consensus of opinion of scholars. It has its basis in the Qur'an and Hadith: 'My community will never agree upon an error'. Some issues dealt with by *ijma'* have been, at the time of the caliphs, the compiling of the Qur'an, the second *adhan* at *Jumʿah* as well as prohibition of marriage to grandmother and granddaughter and more recently, the permissibility of IVF. Scholars meet together and discuss the new situations and decide on a matter taking various factors into consideration, mainly that the decision does not go against the Qur'an and sunna. *Qiyas* is analogy, when one Islamic ruling is compared with another to derive a new ruling for a new issue, by scholars who are experts in Islamic sciences. The original ruling is the *asl*, and the new ruling is *far'*. The experts should look at what the linking cause is between the two (*'illah*), before making a new ruling (*hukm*). Examples of this could be the use of cocaine being prohibited on the basis that intoxicants are prohibited. '*Illa* can be taken from Qur'anic injunction, the Hadith, or *ijma'*. The secondary sources do not contradict the primary sources but rather use the primary sources as a basis for their answers.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**To what extent is the use of *ijma'* and *qiyas* more important today than in the past?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Rapid changes in technology and in modern life have led to an increasing need for the use of *ijma'* and *qiyas* making them more important now than before. Without it, Muslims may have been left behind when having to use new modes of transport, technology such as computers or the internet, and new types of medicines/medical treatments, etc. These secondary sources have been useful to determine the things that Muslims are allowed to use without having to compromise their beliefs or faith. A good example is the use of the internet, which is something the world has become dependent on, and if it wasn't for *ijma'* or *qiyas* and it was not deemed permissible for Muslims to use, it would have a big impact on the development of Muslims and their everyday lives. Therefore, these two sources give solutions to Muslims within the parameters of Shari'a. Alternatively, *ijma'* and *qiyas* have always been used, therefore their importance is still high. They are not more important than in the past but still important. Some Muslims might place more emphasis on using their own judgement (*'aql*).	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Give an account of the Prophet's migration (*hijrah*) from Makka to Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. In the year 622 there was a plot by the Quraysh to assassinate the Prophet (pbuh). The Quraysh met at Dar al-Nadwa to plot their murder and decided to send a member from each tribe to the Prophet's house to kill him, mentioned in Sura 8.30. They went to the Prophet's house at night, but Jibril had already given the Prophet (pbuh) God's permission to migrate. The Prophet (pbuh) told 'Ali to sleep in his bed; he came out of his house and threw dust at the assassins, (36.9); Abu Bakr went with him. They took refuge in Cave Thawr and Abu Bakr went in to make sure it was clean and safe. Abu Bakr's foot was stung by an insect while the Prophet (pbuh) was sleeping, and he did not cry out for fear of waking the Prophet (pbuh). They stayed in the cave for three nights. Abu Bakr's son and daughter visited them with food and news. The Quraysh set a price of 100 camels for their capture. Some reached the mouth of the cave, which had been covered by a spider's web and nest. Abu Bakr became worried that they may be seen and captured, but the Prophet (pbuh) reassured him saying, 'O Abu Bakr, what do you think about two with whom is a third, when Allah is their Third'. This incident is also referenced in the Qur'an, Sura 9.40. After they left the cave, Suraqa almost caught up with them but his horse kept stumbling. They stopped in Quba and stayed there for some days; they established a mosque and 'Ali caught up with them there. They arrived in Madina and the people welcomed the Prophet (pbuh).	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**What are <u>two</u> important lessons for Muslims from the Prophet's experiences on this journey from Makka to Madina? Give reasons for your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. There are spiritual and physical experiences from the journey that could provide important lessons for Muslims. The fact that the Prophet (pbuh) waited until given permission by God to leave, can provide lessons of having faith and obedience to God. Knowing that God is in charge of events that are out of your control can also lead to Muslims having increased faith and obedience. Another lesson could be related to the importance of keeping good company or choosing good friends. The Prophet (pbuh) had a number of trustworthy companions, not just Abu Bakr who travelled with him, but Abu Bakr's children who took risks in giving food and news to the companions, and Abdullah ibn Urayqat who was hired to guide them to Yathrib. They all helped the Prophet (pbuh) and he could trust them with his secrets, so it is something for Muslims to look for in the companions they have. These companions also showed bravery in helping the Prophet (pbuh), even though they may have put their own lives at risk if they had been caught helping the Prophet (pbuh). Lessons could be learned about generosity from the camels that were provided to the Prophet (pbuh) to make the journey, to the people who provided milk and food for the Prophet (pbuh). There are also lessons to be learned about having faith in the miracles of God that were seen on the journey.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the events of the final year of the Prophet's life.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The Prophet (pbuh) received many delegations in the final year of his life. In 631/10AH, the Prophet (pbuh) performed his final pilgrimage. The people knew that the Prophet (pbuh) was going for pilgrimage and so many people came to join him on this journey. They numbered 30 000 in total. They performed tawaf at the Ka'ba and then proceeded to 'Arafah. At 'Arafah the Prophet (pbuh) addressed the people gathered there; this is considered his farewell speech, in which he indicated he may not be there the following year. It set a precedent for the rites and rituals of Hajj that are to be performed by Muslims. In his sermon he asked the Muslims to take their guidance from the Qur'an and sunna. Revenge was prohibited and usury was forbidden; he gave instructions for unlawful shedding of blood; the obligation towards looking after wives was emphasised as well as the kind treatment of women; sticking faithfully to the Pillars of Islam was emphasised; the equality of humankind was highlighted saying no Arab has superiority over a non-Arab and vice versa; brotherhood was established. He told them the Qur'an and sunna were left for them and reminded them they would have to answer for their deeds and that no new prophet or faith will come after him. Verses 5.3 were revealed ('This day I have perfected your religion for you…'). The Prophet (pbuh) completed his pilgrimage and returned to Madina. He increased his seclusion. Jibril reviewed the Qur'an twice with him. His illness began 13 days before his death. He moved into A'isha's apartment for the last week and continued leading the prayers giving the congregation advice. When he was no longer able to attend the mosque, he asked Abu Bakr to lead the prayers in his absence, which made the companions very sad. He called for Fatima, Hassan and Hussain and his wives. The Prophet (pbuh) passed away on 12th Rabi al-Awwal**,** 632/11AH.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Explain how <u>two</u> of the teachings from the Prophet's Farewell Sermon are significant for Muslims today.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Five Pillars are significant, they need to be fulfilled by Muslims who may not be performing all of them today. The Prophet's Last Sermon emphasised the importance on fulfilling them all, and this reminds today's Muslims of their significance, so that people do not lose sight of the basic principles of Islam. It may be that the reminder of the Day of Judgment is significant now as this would encourage Muslims to act in the best way to ensure they have good deeds when giving their account. The equality of humankind, where no Arab has superiority over a non-Arab can be significant as it can help overcome issues of racism, particularly now when more people are interacting with one another and it needs to be emphasised that they are not better than others based on their race/background/status but in their deeds. The good treatment of wives, and women in general, could help deal with the problems facing the inequality of women whether at home or in the workplace.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the life of Khadija bint Khuwaylid.** **Use AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Khadija was the daughter of a wealthy businessman Khuwaylid ibn Asad and inherited his wealth when he passed away. She was married to Hala and Atiq before she married the Prophet (pbuh). She had two sons with her first husband and a daughter with her second. She became a successful businesswoman in her own right and was well respected in Makka. She was known as 'Tahira' (the pure one). She would employ different people to go on trade expeditions for her, and she employed the Prophet (pbuh) as a merchant on one of these expeditions. She sent her servant, Maysarah, with him. After hearing of his trading skills and honesty as a merchant, she proposed marriage to him, which he accepted. At the time she was 40 and he was 25. They had six children together, their two sons (died in infancy), and four daughters. When the Prophet (pbuh) received first revelation, he came to Khadija trembling. She reassured him and said, 'by Allah, Allah will never disgrace you. You keep good relations with your family, help the poor and the destitute, serve your guests generously, and assist the deserving'. She took him to see her cousin Waraqah ibn Nawfal who told the Prophet (pbuh) that he is a messenger of God. She was the first to accept Islam and she supported the Prophet (pbuh) financially, relieving him of financial worries. Jibril is said to have sent greetings of peace to her, through the Prophet (pbuh), from God and himself. After her death the Prophet (pbuh) said about her, 'I have not yet found a better wife than her. She had faith in me when everyone, even members of my own family and tribe did not believe me and accepted that I was truly a Prophet and a Messenger of Allah. She converted to Islam, spent all her wealth and worldly goods to help me spread this faith, and this too at a time when the entire world seemed to have turned against me and persecuted me. And it is through her that Allah blessed me with children'. She endured the hardships faced by the Muslims when they were boycotted by the Quraysh and died shortly after that. The Prophet (pbuh) became deeply affected by her death and the year became known as the year of sorrow. The Prophet (pbuh) often remembered and spoke very highly of her even after her death which made his other wives jealous of Khadija.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In what ways can Khadija be a role model for Muslims today?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Khadija can be a role model for all Muslims, especially women. She was a successful businesswoman therefore, women they can aspire to be like her and go into business, and it allows them to know that they can work. It lets men know they should work with females in authority and have women as colleagues. Khadija is a role model for Muslims in showing that women, in their different roles, can expect respect from those around them. She was fair in the way that she treated people, as she was impressed by the Prophet's honesty and integrity in trading, and so this can inspire people to ensure they also treat their workers and their customers well. Her support of the Prophet (pbuh) is a good example of the belief and support shown towards family members when they are pursuing goals that are to please God and that are for the betterment of society.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **October/November 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2024 **[Turn over**

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1, Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests **AO1** and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while part (b) tests **AO2** and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find in a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2-5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	• No creditable content

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	• No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1**, all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly, read both the part (b) answers and award a global mark.

Question	Answer	Marks
1 (a)	**Choose any <u>two</u> of the following Hadiths.** **Describe their teachings about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #17** **Modesty produces nothing but good.** This short Hadith has a very profound teaching for Muslims. Several Hadiths of the Prophet (pbuh) have described modesty as a part of faith. In one of them it is said*: 'Modesty and faith are both companions; when one of them is absent the other follows it.'* The teaching given in this Hadith is that it is important to understand that modesty is of both body and mind and helps create a morally pious and respectful society. By being modest, believers do not promote their self-interest or position but consider themselves part of a community and seeks to create a peaceful and upright society in which everyone prospers. If this Hadith is understood properly and its teachings are put into practice, it will produce only good in society.	
1(a)(ii)	**Hadith #6** **Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.** The teaching given in this Hadith is that Islam does not encourage complacency but encourages action. A Muslim's obligation must always be to remove, or at the very least try to remove, evil from society. The Prophet (pbuh) clearly says in this Hadith that if acting against removal of an evil is going to create more problems then one should speak out against it, and if that too will cause problems then a Muslim must condemn the evil in their heart by acknowledging what is happening to be wrong. Thus, it is recommended to maintain peace whilst correcting social evils rather than quick action against it which may cause discord (*fitna*) in society.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iii)	**Hadith #2** **None of you believes until he wants for his brother what he wants for himself.** The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity to deal with people the way you would want them to deal with you. Desiring and wanting for others the very best and what you desire for yourself is another important underlying teaching given in this Hadith. The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless. The bond of brotherhood between men has been established by God Himself: *'Believers are but a single brotherhood'* (*al-Hujurat*, 49:10).	
1(a)(iv)	**Hadith #16** **The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.** In this Hadith the Prophet (pbuh) is asking Muslims to show concern for one another and to support others, especially the less fortunate ones, in their times of need. The teaching given in this Hadith of the Prophet (pbuh) focuses on the concept of brotherhood in Islam. Muslims, we are told, are joined together in brotherhood by their common faith, Islam. The example of the human body is given in the Hadith to highlight this relationship. Just like the head is the command centre which controls all our thoughts and actions and is vital to humans, brotherhood is essential to Muslims as it binds and holds them together. As Islam promotes unity amongst the believers, the teaching of this Hadith stresses upon Muslims the feeling as one where the pain of one affects all others. It stresses how Muslims should aid their brothers in times of difficulty and hardship.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	**Hadith #17** The way to put the teachings of this Hadith into action is by living modestly in one's daily life as only then can we live our lives according to the teachings of Islam. This can be done when our speech, dress, manner, and attitude towards life is humble and simple. Modesty is a shield against immorality; lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Another way of putting the teachings of this Hadith into action is by remaining humble. This humility will keep arrogance and pride at bay as a modest person knows real power lies only with God.	
1(b)(ii)	**Hadith #6** Reporting corruption such as electricity theft, bribes being paid to attain jobs or cheating in a classroom, are some examples to show how the teaching given in the Hadith can be acted upon. Another way of acting upon the teachings given in the Hadith is by writing to newspapers about issues that need to be addressed. Always speaking the truth is a simple yet recommended action. The Prophet (pbuh) said in another Hadith: *'The best type of jihad is speaking a true word in front of a tyrant ruler'*. We should not only help the victim of an injustice but also try to stop the one who is unjust from harming others.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iii)	**Hadith #2** The teachings of this Hadith can be put into action by responding to the needs of those in need, e.g. sending donations, clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity. Providing warm clothing to those who are without them in winter months, volunteering to work at food banks to provide hot meals, and sending food parcels to those in need, are some other ways in which the Hadith's teachings could be put into practice. *Zakat* funds could be given to Muslim charities to help other Muslims in need across the world. Even wishing others well is an implementation of this Hadith. If you see someone struggling, be it financially, emotionally, or spiritually, you must offer help, support, and guidance.	
1(b)(iv)	**Hadith #16** Muslims can put the teachings of this Hadith into action by being aware of the needs and sufferings of their fellow Muslims in the community and the wider world. For example, if someone in the community is widowed and struggling, her pain should be felt by her brothers and sisters in faith, and she should be helped financially or emotionally or both if needed. Her orphaned children should be given support and advice as needed. If Muslims of another country are being oppressed, Muslim nations should come to their aid and send them relief packages or provide them with refuge in their countries. The *ummah* should do whatever is in their power to alleviate the suffering of their fellow Muslims. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write an account of why it is important to know <u>and</u> act upon the Hadiths of the Prophet (pbuh).** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. It could be said that the Prophet's Hadiths are an important source of explaining the Qur'an and expanding on the brief teachings given in it. The Qur'an, for example, stresses the need to offer prayers but it is the Hadith of the Prophet (pbuh) that tells Muslims how to perform *salat* and what to read in it. How to pay *zakat*, and how to perform *hajj* are all found in the Hadith of the Prophet (pbuh). Hadiths are also a source of *sharia* law after the Qur'an. The Prophet (pbuh) laid down principles of law in his Hadiths regarding all aspects of law i.e. trading, marriage, or inheritance. Candidates can develop their answer by giving examples of how knowing the Prophetic Hadiths helps them in the understanding of their faith and living their lives according to the principles of Islam. The importance of knowing Hadiths can also be determined by the fact that the two secondary sources of law making in Islam, *ijma* and *qiyas*, rely on the guidance given in the Hadiths to make laws. Examples of *ijma* and *qiyas* could be given here to showcase their importance in the lives of Muslims. The importance of following the Hadith of the Prophet (pbuh) lies in the fact that God Himself asks Muslims to follow the Prophet's *sunna*. The Qur'an says, *'Obey Allah and obey the Prophet'* [64:12]. By knowing and acting upon the Hadith of the Prophet (pbuh), Muslims hope to walk the path of righteousness.	**10**
2(b)	**In your opinion, why is it necessary to classify Hadiths into categories? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. It is necessary to classify Hadiths into categories because it helps Muslims follow the guidance of the Prophet (pbuh) in their everyday lives by showing them the correct way of putting their faith into practice. If the Hadiths were not classified according to their authenticity there would be a danger of Muslims not knowing the correct way of putting their faith into practice. It is also imperative to classify Hadiths for the purposes of law-making. In legal matters it is vital to use only the most accurate Hadiths. For example, only *Sahih* Hadiths are used in establishing Islamic law because it is critical that their reliability is beyond question.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of the causes <u>and</u> events of the Battle of Siffin.** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. After the Battle of the Camel, all the people of Basra pledged allegiance to 'Ali as the Caliph. After settling their affairs 'Ali left Basra and headed towards Kufa. Mu'awiyah, the governor of Syria since the caliphate of 'Umar and 'Uthman, and as 'Uthman's next of kin was adamant on bringing justice and retribution upon those who had martyred 'Uthman and refused to pledge allegiance to 'Ali. Since the killers of 'Uthman were present within 'Ali's army he felt it would be unjust to pledge his allegiance to him without bringing the killers to justice. Verse 33 of Sura 17 of the Qur'an became the cry of Mu'awiyah's campaign. This disagreement on the timing of the retribution of 'Uthman's murder between 'Ali and Mu'awiyah was the main cause of the Battle of Siffin. The Battle of Siffin was fought in 657. The Caliph led the army out of Kufa and met Mu'awiyah's forces outside Siffin. 'Ali's army was said to be approximately 50 000; Mu'awiyah's army was estimated to be around 60 000. Initial attempts at negotiations failed and individual combats were fought which proved indecisive. The actual battle started on 8th Safar. On the first day of fighting the two armies stood firm but neither of them had success over the other. The battle intensified on the second day, and on the third night, Ali's army pushed the people of Syria back from their positions. After this night both armies found it very difficult to continue and withstand more fighting. Both sides realised that this conflict was only weakening the Muslim state and if they continued, they would be left vulnerable to outside attacks. Mu'awiyah told his companions to tie the *mushaf* to the end of their spears, signalling their willingness to mediate by going back to the judgement of the Qur'an rather than fight. 'Ali accepted, realising that if they continued to fight it would lead to the weakening of the Muslim state. He was however pushed by the extremists to continue to fight but explained to them that there was no option except peace and dialogue because the alternative would mean the potential destruction of the Muslims. The battle ended with arbitration showing the awareness of the *ummah* to preserve itself against outside enemies thus concluding with a common inclination towards peace. No marks are to be awarded for events after the battle as they are not relevant to the question.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion, what was the most important outcome of the Battle of Siffin? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. There were several outcomes of this battle. However, the candidate needs to choose one which they believe was the most important and give reasons for their choice. It could be said that Muslims had fought their brothers in faith on opposite sides in this battle and its inconclusive outcome left them disenchanted and disgruntled and weakened unity amongst the ranks of believers. Or it could be said that the unity of the Muslims was already weakened by the death of ‘Uthman and the Battle of Siffin and its inconclusive end made whatever was left of this unity even more fragile. This caused further divisions as can be seen in the emergence of the Kharijites breaking away from Ali’s army and the subsequent Battle of Nahrawan fought between them and Ali’s army in the year 658. Another important outcome of the battle is that it led to divisions and the eventual martyrdom of ‘Ali. Both Mu’awiyah and ‘Ali, in their efforts to establish their authority, sent their armies to tour the Arabian Peninsula, forcing the inhabitants of Makka, Madina and Yemen to swear allegiance to them. This upset three Kharijites to the point where they planned the assassination of ‘Ali, Mu’awiyah and Amr ibn al ‘Aas and succeeded in assassinating ‘Ali which broke the unity of the Muslims forever.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe how Muslims observe the fast of Ramadan <u>and</u> how they should spend this month.** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Some of the guidelines of how Muslims should observe the fast of Ramadan and how they should spend this holy month are as follows: Intention (*niyyah*) to observe the fast must be made after the pre-dawn meal (*suhur*) has been taken before the break of dawn and the fast must end at sunset promptly. Candidates can quote the supplication made for the intention of the fast and can say that it is *sunna* to break the fast with dates or water; supplication recited at the time of opening the fast can also be given. Whilst fasting, Muslims are conscious of keeping their minds and body clean, avoiding any non-*halal* foods, staying away from gossiping and back biting etc., and spending more time in the recitation of the Qur'an and remembrance of God, prayer and supplication. Muslims also tend to be more charitable and generous in the month of Ramadan. *Zakat* is given by many Muslims in the month of Ramadan. Muslims also try to maintain cordial relations with all, reconcile differences amongst themselves and reflect on their spiritual and moral conduct.	**10**
4(b)	**In your opinion, how does fasting in Ramadan encourage unity amongst Muslims? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. People generally care for the needs of their families but are perhaps less aware of the needs/troubles of those outside their circle. Fasting creates, especially amongst the rich, a sense of awareness of the plight of the poor as they suffer the pangs of hunger and thirst themselves during their fast. It creates a feeling of empathy and takes away selfishness, by which unity is created in the community between Muslims and improves social relations. When Muslims fast together in Ramadan and break their fast by eating and praying with one another, an atmosphere of brotherhood and harmony is created which brings them closer together and creates unity amongst them as they come closer together to their Creator in worship and the practice of this Pillar. More charity is given in Ramadan and many Muslims give their *zakat* in this month, which further unites the Muslims as economic well-being is ushered in and the difference between the 'haves' and 'have-nots' is reduced.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write an account of the three ways Muslims might achieve ritual purity before prayer (*salat*).** **Mark according to the marking grid for AO1 – Knowledge on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates need to give an account of how ritual purity is achieved by writing about *wudu, tayammum,* and *ghusl.* Candidates can go on to give an account of the instruction in the Qur'an about how to perform *wudu* as well as the *sunna* method of its performance. Four rites are mentioned in the Qur'an specifically for the performance of *wudu*. They are: • to wash the face from the top of the head to the chin and as far as the ears • to wash hands and arms up to the elbows • to wipe the head with wet hands • to wash the feet up to the ankles. The above is the compulsory *fard* practice of how to perform ablution. The *sunna* method of performing *wudu* could be given to develop the answer and add substance to it. Candidates could go on to say how *wudu* should be in a continuous process with each part being washed in the prescribed way. To wash thrice is the s*unna* of the Prophet (pbuh) who after *wudu* proclaimed the *Shahadah*. Permission for *tayammum* is given by God in the case of non-availability of water or on grounds of illness. The approved method of performing *tayammum* is to say *Bismillah* and then to make the intention to perform *tayammum*. After this both hands are struck on some clean earth, sand, or stone. Next the excessive sand should be blown off, then both hands are rubbed on the face in such a way that no part of the face that should be washed by *wudu* is left out. Then both hands should be struck again on the clean earth or sand and, after blowing off the excess, they should be passed over first the right and then the left arm up to the elbows. This completes the *tayammum*. In the case of major impurity, a full bath, *ghusl*, is required which entails making the intention, washing both hands including wrists, and washing off any impurity from the body. This is followed by *wudu* in the prescribed order and finally pouring water thrice on the entire body from head to feet first from the right side and then the left. Candidates may mention acts that nullify *wudu* as development of their answer, e.g. answering the call of nature, losing consciousness (fainting), being drowsy, falling asleep.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**Why do you think so much importance is given to ritual purification in Islam? Give reasons for your answer.** **Mark according to the marking grid for AO2 – Understanding on page 5.** Answers may include some of the following ideas, but all valid material must be credited. *Wudu* purifies a believer spiritually as well as physically. It washes away the sins of a believer and focuses the believer's mind on the prayers they are about to perform. It could be said that it is given importance as prayers (*salat*) are not accepted unless a person is in a state of ritual purity. It is also important as Muslims prepare to stand before their lord in the best physical and spiritual state. The Prophet (pbuh) in a Hadith has said that purity is half of faith which gives Muslims the teaching on the importance of purifying oneself.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2024**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2024 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **17** printed pages.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

GUIDE TO MARKING O LEVEL ISLAMIYAT 2058

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1, Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, part (a) tests **AO1** and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5,** while part (b) tests **AO2** and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.

It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	• No creditable content

AO2 (Understanding – part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	• No creditable content

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1**, all part (a) answers are given together in the mark scheme and likewise all part (b) answers are also given together. Read both the part (a) answers together and give a global mark for this part of the question. Similarly read both the part (b) answers and award a global mark.

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths.**	
1(a)	**Describe their teaching about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge given on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(a)(i)	**Hadith #1** **'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'** The key word in this Hadith is *nasihah* which means sincerity/advice. The teaching of the Prophet (pbuh) in this Hadith is for Muslims to be sincere to Islam in belief and practice. This can be done only by showing sincerity to God, His Messenger, His Book, the leaders of the community and to the common man. The teaching in this Hadith emphasises that all actions that are done must be supported by sincere faith for them to be meaningful. This will in turn lead to the true practice of Islam and make the Muslim faith sincere. The Prophet said: ***"****Indeed sincerity leads to piety and indeed piety leads to paradise."*	
1(a)(ii)	**Hadith #20** **God does not look at your forms and your possessions, but he looks at your hearts and your deeds.** Everything an individual has is from God, hence God is not impressed by what He Himself has blessed one with, either spiritually or materially. The important teaching given to Muslims in this Hadith is that the relationship between God and His servant should be based on *taqwa*. Another important teaching given in this short Hadith is that actions which are seemingly good, but are done without the right intentions, are meaningless. Every good deed must have the sincere intention of being done to earn God's pleasure; this is the all-important teaching of this Hadith.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iii)	**Hadith #8** **The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'** The teaching given in this Hadith broadens the scope of who is a martyr in Islam. By so doing it encourages all believers to live their lives righteously and according to the laws of God, so that they may attain this high status. Generally, it is believed that a person who is killed in the battlefield fighting for the cause of Islam or country is a martyr, but this Hadith of the Prophet (pbuh) gives Muslims the glad tidings of attaining the status of a martyr if they die living righteous lives.	
1(a)(iv)	**Hadith #11** **'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.** In the teaching of this Hadith the Prophet (pbuh) has promised a great reward to those who care for and look after orphans saying that they would indeed find themselves close to the Prophet (pbuh) in heaven (*Jannat*). The important teaching given in this Hadith refers to a Muslim's obligations in the community and the rewards their fulfilment will earn them. The broader teaching of this Hadith is that the true practice of Islam requires Muslims to show care and concern for others especially the most vulnerable in society like the orphans. The Prophet (pbuh) laid great importance on the kind treatment of orphans making it a moral duty of believers, for which he said they would be rewarded by God.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited.	**4**
1(b)(i)	**Hadith #1** Candidates need to say how sincerity can be shown to all the various ideas given in the Hadith. For example, Muslims can show sincerity towards God by believing in His Oneness and by living according to His *sharia* and following the Pillars of Islam. Sincerity to the Prophet (pbuh) can be shown by following His *sunna*. A good response will refer to the practice of all the ideas presented in the Hadith.	
1(b)(ii)	**Hadith #20** Muslims can put the teachings given in this Hadith into practice by having sincere intentions behind every action. If, for example, charity is given, the intention behind it must be to enable the person the charity is given to, to have a better life. A skill could be taught to a person which will help them to support themself and not be dependent on charity. It is sincerity of action that God looks at; hence it is all the more important for Muslims to do deeds with the intention of pleasing God and earning His reward.	
1(b)(iii)	**Hadith #8** The teachings given in the Hadith can be put into action by every Muslim who wants to attain the status of a martyr by performing righteous deeds. By fulfilling one's obligation to God, by being punctual with one's prayers, fasting and fulfilling all the Pillars of Islam. A Muslim should also after completing one's religious obligations be engaged in *jihad fi sabil-illah.* To summarise the focus of a believer's every action must be to earn God's pleasure and always remember Him.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	**Hadith #11** There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. A Muslim can provide food, shelter and the basic necessities to orphans and their families. If the orphan's father died leaving a debt, it could be paid off by someone on behalf of the orphan or exonerated by the lender. Marriages of orphans can be arranged to suitable partners and their wedding expenses funded. Offering emotional support and advice on various matters to orphans are other means of putting into action the teachings given in the Hadith.	

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using <u>four</u> of the set Hadiths, write about the different ways their teachings guide Muslims in their communal life.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. The Prophet's Hadiths give Muslims important teachings about how to live their lives that would be not only most beneficial to them, but also guide them in their communal life, and if followed would positively impact the whole community. Candidates can refer to any relevant Hadiths and must link the teaching of how they guide Muslims in their communal life. The following are some Hadiths that could be given, but candidates could choose others. **Hadith 14** *(May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back)* is teaching Muslims to be merciful, kind and honest in all trade dealings which would help the economy of the community and gain it the blessings of God. The teaching given in **Hadith 6** *(Whosoever of you sees an evil action …)* is that Islam does not encourage complacency and encourages action. A Muslim must always remove or, at the very least try to remove, evil from society. By following the teachings of the Hadith Muslims can maintain peace in society and use lawful and peaceful measures to remove it or correct the issue which will benefit the community by ridding it of evil and helping victims of injustice and by stopping those who are being unjust to others. **Hadith 10** *(One who manages the affairs of the widow and the poor man …)* is about the rights of the people upon believers being just as important as the rights of God. It teaches us that Islam is a religion which strongly promotes social justice and therefore lays great emphasis on the care of the vulnerable in society. When the teachings given in this Hadith are followed, the needs of those who would struggle in society without help are met and no member of the community is left behind. When this guidance of the Prophet (pbuh) is followed the community will become a safe place for all where the needs of everyone will be met. It will promote harmony and brotherhood between people from different walks of life and make bonds which are strong. By following the teachings given in **Hadith 15** *(God will not show mercy to him who does not show mercy to others)* Muslims should develop the traits of kindness and mercy in their personalities to show compassion to all living things on this Earth and to forgive the mistakes of others. By following the Prophet's example, who prayed for the people of Taif when they rejected him and also forgave the Makkans at the time of the conquest of Makka, Muslims too must forgive those who wrong us and in general be merciful towards all of God's creation thus establishing brotherhood in the community (*ummah)* and strengthening bonds between Muslims.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	The teachings given in **Hadith 9** *(No one eats better food than that which he eats out of the work of his own hands)* teach Muslims about how to create an honest community by earning one's livelihood from the labours of personal hard work and respecting every member for the job they do. This will develop a God-fearing community which is free from greed, the pursuit of money and wrongdoing. The all-important teaching given in **Hadith 5** *(Every person's every joint must perform a charity every day the Sun comes up …)* is for Muslims to show compassion and care in society and to perform acts of charity which are not restricted to just the giving of money but include small everyday acts of kindness that would make the community stronger and increase awareness of God and His bounties. By following the Prophet's guidance given in the Hadiths, the community can most definitely be guided and become a haven for all its members where no one is left behind and the care and concern for all the members of the community join them in bonds of brotherhood.	
2(b)	**In your opinion, what were the main benefits of preserving the Prophet (pbuh)'s guidance? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could give several benefits for why it was important to preserve the Prophetic Hadiths. It was important to preserve Hadiths so that future generations of Muslims can access the Prophet's *sunna* and live their lives following his example. Hadiths are an essential source of religious and political guidance; hence it was essential to preserve them so they can be used today. The Prophet (pbuh) was the final authority on all religious and secular matters. His Hadiths became the means by which issues could be resolved so it was important to preserve them so that a correct decision could be reached in the light of his teaching.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write an account of Abu Bakr's accomplishments as caliph.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Abu Bakr's accomplishments as caliph are numerous. Abu Bakr stabilised the Islamic community. He became caliph at a critical time in Muslim history, right after the death of the Prophet (pbuh). He, upon assuming caliphate, served it well on all fronts. He continued with the policies of the Prophet (pbuh) and sent the expedition to Syria as planned by him but delayed because of his illness and subsequent death. He laid the foundations of a truly democratic state, by running the affairs of the caliphate in consultation with the *Majlis e Shura*. He divided the caliphate into provinces for better governance, set up a state treasury of which he regarded himself as a trustee. He encouraged education and appointed preachers to teach the principles of Islam to the masses. Islamic law was imposed while at the same time non-Muslims were free to follow their own faith and their life and property were protected by the state. He dealt firmly with the apostate tribes who left Islam or refused to pay *zakat* and fought the false prophets. He also oversaw the compilation of the Qur'an. Candidates could also say how he met the threat to his caliphate by the Persians and Byzantines and was successful in defeating them and expanding the territory of the caliphate.	**10**
3(b)	**In your opinion, why was Abu Bakr chosen to be the first caliph of Islam? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding, given on page 5**. Answers may include some of the following ideas, but all valid material must be credited. It could be said that he was chosen because he was the first man after 'Ali to accept Islam at the invitation of the Prophet (pbuh); he had been chosen by the Prophet (pbuh) to accompany him in the migration to Madina. He was also appointed by the Prophet (pbuh) to lead the prayers during the final days of his life and was made chief of the *Hajj* caravan by the Prophet (pbuh) which showed the Prophet's trust in his ability to lead. He could, therefore, command the respect of all Muslims and lead them with unity as caliph. Abu Bakr was present at *Saqifa Banu Saida* with other prominent companions when the choice of caliph was being debated between the *Ansars* and the *Muhajirun*. The unanimous choice of those present was Abu Bakr because of his services to the Prophet (pbuh) and Islam.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Describe the rites that are performed from the 8th to 12th of *Dhu al-Hijjah* during the annual pilgrimage (*Hajj*).** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. **Five Days of *Hajj*:** **First Day 8th *Dhu al-Hijjah* (*Yawm Tarwiya*):** Pilgrims enter *ihram* for *Hajj* on 8th of *Dhu al-Hijjah* and make the intention of *Hajj* and reciting the *Talbiyah* make their way to Mina, where they pray *Zuhr, Asr, Maghrib* and *Isha* prayers, shortening prayers of four *rakats* to two *rakats*. These prayers are not combined. Pilgrims spend all available time in worship and supplication. **Second Day 9th *Dhu al-Hijjah* (*Yawm Arafat*):** When the sun has risen on the 9th of *Dhu al-Hijja*, pilgrims proceed to Arafat. At Arafat they pray *Zuhr* and *Asr* prayers, shortened and combined during the time of *Zuhr* with one *adhan* and two *iqamas* and stay within the boundaries of Arafat. Pilgrims remain at Arafat till sunset. When the sun has set, they proceed towards Muzdalifa reciting the *Talbiyah*. At Muzdalifa the pilgrims pray the combined *Maghrib* and *Isha* prayer, shortening *Isha* to two *rakats* and spend the night at Muzdalifa. For women and elderly individuals, it is permissible to proceed to Mina at any time after midnight. **Third Day 10th *Dhu al-Hijjah* (*Yawm e Nahar*):** After praying the *fajr* prayer, pilgrims wait until the brightness of the morning is widespread and supplicate facing the *qiblah* following the *sunna* of the Prophet (pbuh). From Muzdalifa 49 pebbles are collected to throw at the three *Jamarat*. Upon arrival at Mina, they throw seven pebbles at *Jamarat -ul-'Aqaba*, calling '*Bismillah Allahu Akbar*', every time they throw a pebble. As soon as they complete the throwing, *Talbiyah* is discontinued. To slaughter a sacrificial animal is obligatory on this day after which pilgrims shave or shorten their hair; shaving is better. As for women they may shorten their hair the length of a fingertip. At this stage pilgrims are allowed to put on normal clothes. They must not have any intimate relations with their spouses. Pilgrims now proceed to Makka to offer *Tawaf al-Ifada.* After *tawaf* they perform *Sa'i* and by completing the *Sa'i* return to normal life. If possible, they pray *Zuhr* in Makka and spend the remaining nights in Mina. **Fourth Day 11th *Dhu al-Hijjah* (first day of *Ayyam-e-Tashreeq*):** After spending the night at Mina, pilgrims are advised to pray the five prayers in congregation and it is *sunna* to repeat the *takbeer* after every *salat*. Throwing of stones after *Zuhr* prayers is also *sunna;* pilgrims should start with *Rami* at *Jamart ul Sughra* (the small satan), then the middle one *Jamarat ul Wusta* and finally *Jamarat ul Kubrah*. After completing the stoning, they make *dua* facing the *qiblah*. (Before throwing a stone pilgrims should say '*Bismillah, Allahu Akbar*').	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Fifth Day 12th *Dhu al-Hijjah* (2nd day of *Ayyam-e-Tashreeq*):** The day should be spent in the remembrance of God and after *Zuhr*, the pebbles need to be thrown at the three *Jamarat*, once more starting with the *Jamarat ul Sughra*. They make *dua* after stoning Sughra and *Wusta*. After stoning *Jamarrat ul Aqabah* they leave immediately without any *dua*. ***Tawaf al Wida:*** With the completion of *Hajj* and before leaving for their homes pilgrims are required to perform the farewell (*wida*) *tawaf* of the Ka'ba. They go round the Ka'ba seven times and offer the two *rakat* prayers behind the *Maqam Ibrahim*.	
4(b)	**What is the importance for Muslims of performing sacrifice during *Eid al-Adha*?** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. For Muslims on *Hajj Qiran or Tamattu*, it is obligatory to slaughter a sacrificial animal following the casting of the pebbles. Sacrifice of a goat, sheep or some other animal is made by pilgrims and all Muslims on the day of *Eid al-Adha*. This rite is associated with Ibrahim's readiness to sacrifice his son in accordance with God's wish. It symbolises the Muslim's willingness to part with what is precious to him, and reminds Muslims of the spirit of Islam, in which submission to God's will plays a leading role. This act reminds the pilgrim and all believers to share worldly goods with those who are less fortunate and serves as an offer of thanksgiving to God.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the First Article of Faith (*tawhid*), referring to the:** • **Oneness of God's Lordship** • **Oneness of worship of God** • **Oneness of God's names and attributes.** **Mark according to the marking grid for AO1 – Knowledge, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. Candidates could begin their answer by stating that belief in the Oneness of God is the fundamental teaching of Islam. Without believing in the Oneness of God, one cannot be a Muslim. Candidates need to describe the three aspects of *tawhid*, which are Oneness of the Lordship of God; Oneness in worship of God; and Oneness of the names and attributes of God. Belief in the supremacy of God's Lordship means that Muslims believe that the universe, heaven and earth all belong exclusively to God as He created them. They are dependent upon Him for their conservation and continuation, and He alone has the power to bring all that He has created to an end, just as He has the power to sustain everything He has created. Belief in Him as the supreme Lord also means acknowledging Him as the supreme law giver and judge. God alone has the power to make laws, determine acts of worship, decide morals, and set standards of human behaviour. No one should be worshipped other than Him and no one can be worshipped along with Him. He has no partners and no associates in His worship, and this has been the message of all prophets sent by God to humanity: surrender to His will and worship only Him. The names of God indicate His majesty and perfection. Candidates can give some of the 99 names of God and say what they mean and how they help Muslims to understand His qualities and love Him. As only God is perfect, no one should be named or identified with His names or attributes.	**10**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**How does Muslim belief in the Oneness of God influence their daily lives? Give reasons to support your answer.** **Mark according to the marking grid for AO2 – Understanding, given on page 5.** Answers may include some of the following ideas, but all valid material must be credited. It is integral for Muslims to believe in God's Oneness to be called a Muslim. Without this belief a person is not a Muslim. This core belief brings knowledge and gives Muslims strength and confidence in their identity as a Muslim and has a positive impact on their daily life. Muslims look to God for guidance, to give help and answers to their daily problems. This gives Muslims the emotional and mental support to deal with challenges daily. Muslims do not commit *shirk* and turn to shrines and saints for outcomes which are only in God's control. Muslims realise that other faiths believe in the Oneness of God and this common belief is shared with other faiths bringing about religious tolerance. Candidates might give examples to develop the points they make.	**4**

© Cambridge University Press & Assessment 2024

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **May/June 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2025

[Turn over

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question. (However, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all **part (a)** answers are given together in the mark scheme and likewise all **part (b)** answers are also given together. Read both the **part (a)** answers together and give a global mark for this part of the question. Similarly read both the **part (b)** answers and award a global mark.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an.** **(1) Sura 2.255** Allah. There is no God but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding them and preserving them for He is the Most High, the Supreme. **(2) Sura 42.4–5** 4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful. **(3) Sura 6.75–79** 75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Briefly describe the main theme(s) in each passage.** Mark according to the marking grid for AO1 – Knowledge on page 6. Answers may include some of the following ideas, but all valid material must be credited. **Sura 2.255** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • ***Tawhid***: This passage emphasises God's oneness and Lordship over creation. • **Creator**: God is the Creator of everything in the heavens and earth. • **Omnipotent**: He looks after all the Heavens and earth and no one is needed to look after Him. He needs no help in looking after what He's created. • **Unique**: He does not have human qualities and so doesn't sleep or get tired in what He does. • **Knowledge**: His knowledge is limitless, and humans know only what He allows them. • **His throne**: it is understood as His majesty, uniqueness, knowledge and having total power. It emphasises how He is the only one who can make decisions about His creation yet is transcendent – completely independent from His creation. **Sura 42.4–5** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • **Control**: God is the owner of everything because He created everything. • **His Might**: Due to His greatness above them, the heavens are almost torn apart. • **Prayers**: The angels praise God and pray for forgiveness of humans on earth as part of their duties. • **Forgiveness**: Humans are reliant on God's mercy as He is the most forgiving, the most merciful. **Sura 6.75–79** **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way, e.g. • **Power**: God's power is shown through His ability to control the sun and the moon, • **Signs**: His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • **Guidance**: The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and that He uses these signs to guide the prophets. • ***Tawhid***: His Oneness is pointed to through these signs and His power, and so these verses tell Muslims to worship God alone.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 7. Answers may include some of the following ideas, but all valid material must be credited. **Sura 2.255** • These verses allow Muslims to learn and understand something about God in a way relevant to them. • The theme of God's self-subsistence shows how certain attributes that affect humans do not affect Him, e.g. sleep, so they can rely entirely on Him. • He has the knowledge and power over all things and this could make Muslims more cautious of their practice. • It is considered to be one of the most recited passages of the Qur'an, and many Muslims recite it daily for protection. Candidates could say how they use *Ayat al-Kursi* in their lives. **Sura 42.4–5** • The importance here is that God tells humankind of his power and control over all things so they should remember that they do not have any power in comparison. • God is Merciful, even when Muslims have committed wrong actions, so Muslims have someone to turn to in times of need. • As God is merciful to humankind, they in turn should be grateful and also try to be forgiving of others, even if those others have hurt or injured them. • Humans should not despair of Him or give up on His mercy – even if they have sinned they should turn back to Him and He will forgive. • The obedience of angels to God can encourage humans to be obedient to God too. **Sura 6: 75–79** • It creates a strong link with God and strengthens belief in his oneness. Therefore, Muslims should not look up to anything or anyone else to help them in their lives or solve their problems. • It shows Muslims how God guided his messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the Creator of all things and this realisation helps them to turn to Him only in times of need.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using passages you have studied, describe God's relationship with His Messengers Jesus ('Isa) and Muhammad (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Candidates can use any number of passages to write about but they should write with some detail about the relationship and not merely give general comments/themes about them. • **Jesus ('Isa)** is referenced in 5.110. The passage begins with God asking Jesus to recount all the favours that he was blessed with, showing a special relationship with him and his mother. • One of the favours was providing direct divine assistance through the holy spirit, believed to be the Angel Gabriel in Islam. • He was granted miracles to realise God's status as Creator and his status as a prophet. • God gave Jesus ('Isa) miracles, relevant to his time, as a sign of His power over all things: 'Isa spoke from the cradle as a child, gave life to the dead and healed the sick. These miracles were explicitly stated to be by God's leave, showing that they came directly from Him. • He was also given the Law and the Gospel to teach the people how to live their lives in accordance with God's laws and was granted wisdom. • God helps His prophets and those close to Him, and these favours were given to help Jesus ('Isa) call people to God. • God saved Jesus ('Isa) from execution, which showed God's love and protection for him. • The **Prophet Muhammad** (pbuh) is referenced in passages 93, 96 and 108. • The Prophet (pbuh) faced hardships like the other prophets, but God reminds him that He gave him blessings in this life and the next, which relieved the Prophet and gave him reassurance that God was looking after him. • God gave him shelter, guidance and independence showing God's love for him. He was given glad tidings of a better future. The Prophet (pbuh) was also instructed by God to be compassionate towards the poor and needy. • God also gave him blessings in the form of Kawthar, a river in paradise. So, the Prophet (pbuh) was told to believe in God and tell his people about Him so they can also turn to Him when in need. The Prophet (pbuh) was also told that those who go against him and cause him pain will be punished by God, showing that the Prophet's hardships did not go unnoticed by God. • God sent the first revelation to the Prophet (pbuh) with the word *Iqra* (read) and bestowed prophethood on him to guide him and give him knowledge. The Prophet (pbuh) was to spread God's message amongst the people by calling them to worship one God.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**To what extent do the stories of the Messengers help Muslims stay hopeful in difficult times?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. All humans go through hardships and challenges, just like the prophets did. It could be said that the stories of the prophets help people relate the lives of the prophets to their own lives and help them understand why they may be going through hardships. It may give them reassurance that they have difficulties, just as God's messengers had difficulties, and in some ways that can make them close to God too. The qualities displayed by the prophets, such as remaining steadfast, maintaining unwavering faith in God and patience in the face of suffering, can be used as inspiration for Muslims today who may face personal challenges and hardships. In this way, people know that if they continue to pray, worship and do good, then God will reward them, and they will get something better in return. Candidates may also argue that prophets enjoyed certain favours from God, such as miracles, which Muslims today may not experience; it is therefore hard for Muslims now to take inspiration from the lives of the prophets. So, it is not always easy for Muslims today to understand that the tests they experience in life are beneficial, or that those tests can give them hope in their lives.	**4**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Describe the boycott of Muslims to Shi'b Abi Talib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Following the migration to Abyssinia and the conversion of 'Umar and Hamza, the Quraysh became desperate to crush Islam. They held a meeting and decided to impose a social and economic boycott on the Banu Hashim tribe, Muslim and non-Muslim, except Abu Lahab. The boycott was imposed for three years, in the 7th–10th years of prophethood. They decided not to have any business dealings with the tribe of the Prophet (pbuh), nor any sort of inter-marriage. Social relations, visits and even verbal contacts with Muhammad (pbuh) and his tribe Banu Hashim and Banu Abdul Muttalib would discontinue until the Prophet (pbuh) was given up to the Quraysh. The Banu Hashim tribe moved to the valley of Abi Talib. They had almost no food and ate leaves and the skin of animals. The cries of hungry children were often heard. The Prophet (pbuh) continued to pray publicly and go to the Ka'ba. Occasionally, some who were friendly to the Banu Hashim, sent food under the cover of night, but when the Quraysh found out they threatened them. At the end of the three years the Muslims had suffered a lot. Some Makkans, including Hisham ibn 'Amr and Al-Mutim bin Adiy, felt the boycott should be lifted. They felt sympathy for Muslims due to the severe suffering caused by the boycott and protested against the inhuman treatment of Banu Hashim, demanding an end to the boycott. There is an alternative version of the events about the end of the boycott in which the Prophet (pbuh) told his uncle that he had been divinely informed that the document had been eaten by insects, except for the part mentioning Allah's name. Abu Talib went to the Makkans informed them of this, promising to hand over the Prophet (pbuh) if the claim was false; otherwise, they must end the boycott. They agreed. When the Makkans entered the Ka'ba the document that had all the sanctions written on it had been eaten by ants except the words 'In the name of Allah'. This ended the boycott. After a few months, as a result of the hardships of the boycott, first Abu Talib, then Khadija passed away which was huge blow for the Prophet (pbuh).	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**To what extent was this boycott the worst time in the life of the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. It could be said that this was the worst time of the Prophet's life because he had to endure so much hardship, and his followers and family had to endure the hardship at the same time. This would have been difficult for the Prophet (pbuh) to witness. It could also be said that it was the worst time because at the end of the boycott his closest supporters Abu Talib and Khadija died, leaving him feeling alone and without protection. Some candidates may argue that it was not the worst time for the Prophet (pbuh) as he also went through difficulty at Taʾif, which he later said to ʿAisha was one of the worst times of his life. The defeat at Uhud was also difficult for the Prophet (pbuh), as so many Muslims, including his uncle Hamza, were martyred. Some candidates may choose to mention that soon after the events of the boycott, the Prophet (pbuh) was taken on the *al-Israʾ wal-Miʿraj*, which reassured him and gave him a closeness to God. This can be used to support or argue against the statement in the question.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Outline the tasks the Prophet (pbuh) undertook to overcome divisions and create unity in the first year in Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. When the Prophet (pbuh) first arrived in Madina, the people were happy to see him and they all wanted him to stay with them. He established the place for the first mosque, which was where his camel had stopped, and was involved in the mosque's construction. He stayed at the home of Abu Ayyub al-Ansari while the mosque was being built. Establishing the mosque as his first task showed the importance of community where Muslims would be coming to pray, standing shoulder to shoulder in the mosque regardless of tribe and background. The mosque would also be a place of peace as everyone left their weapons behind to join the prayers. The *adhan* was also established, calling all to prayer together as a universal standard for the community. The arrival of the Prophet (pbuh) provided a single leadership bringing both Aws and Khazraj tribes together, uniting them and eliminating animosity, as the tribes had fought prior to this over the question of leadership. On their arrival in Madina, the Muslims of Makka had few belongings. To unite the groups from Makka and Madina, the Prophet (pbuh) made them brothers, pairing each of the Ansar with the Muhajirun. This was so they could help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. The unity established by the Prophet (pbuh) was such that the Ansar wanted to share their date palms with the Muhajirun. The Muhajirun refused, so the Ansar gave the offer of work in their orchards to the Muhajirun. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkans came with their faith to share and spread in Madina. The Prophet (pbuh) established the Charter of Madina to unify the different Muslim and non-Muslim groups living in Madina. The treaty laid down rules and responsibilities for every citizen of Madina, unifying them by making them a single community regardless of tribe or religion. This was done to try and prevent divisions being created in society and to ensure that non-Muslim groups knew that they were part of the new community that was being created. Specific details of the treaty are not required.	**10**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**In what ways can Muslims today promote good community relations in their own neighbourhoods?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Community relations can be made by knowing the people that live near you, whether you welcome those who have just moved next door to you, or you move to an area and you introduce yourself. Another way is to offer help to neighbours, whether it is buying groceries for them, offering them a lift when they need it, sending food to them, or standing by them through times of hardship. Good relations can also be made by having community gatherings, whether for Eid or other celebrations, or just to get to know one another.	**4**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write about the lives of Bilal ibn Rabah and Hamza ibn Abdul Muttalib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Bilal ibn Rabah: Bilal's family was originally from Ethiopia/Abyssinia, and he was born into slavery. His master was Umayya ibn Khalf. After conversion he suffered harsh persecution at the hands of his master, being laid on the hot sand for days and tortured in various ways. Despite this he did not give up his faith. He was one of the slaves freed by Abu Bakr and eventually he migrated to Madina. In Madina he was appointed as the first *muezzin* – ʿAbdullah ibn Zayd had a dream that he narrated to the Prophet (pbuh), and the Prophet (pbuh) asked ʿAbdullah to narrate it to Bilal and asked Bilal to give the call to prayer because he had a beautiful voice. He was also placed over the treasury (*bayt al-mal*) and aided the Prophet (pbuh) in securing daily sustenance and clothes. Bilal fought in all the battles, and at the Battle of Badr he killed his former master. He gave the *adhan* after the Conquest of Makka, and after the death of the Prophet (pbuh) he was so grief stricken he refused to call the *adhan* again and left Madina. He went to Damascus. Years later, he visited Madina and gave *adhan*. The people in Madina were overwhelmed with emotion: many cried. Bilal died in Damascus. Hamza ibn Abdul-Muttalib: he was an uncle and foster-brother of the Prophet (pbuh), and only two years older than the Prophet (pbuh). He was a warrior and sportsman and had little interest the issues of Makka. When Hamza heard Abu Jahl had assaulted the Prophet (pbuh), he hit Abu Jahl on the head. Hamza then asked Abu Jahl to hit him back if he was brave enough. Hamza then declared that he had become Muslim. It gave the Muslims a lot of strength and they were able to pray in public. In the Battle of Badr, he killed leading men of the Quraysh including Hind's father Utbah; Hind vowed revenge and hired Wahshi to kill Hamza which he did at the Battle of Uhud. Hamza was given the title 'Chief of Martyrs', and the Prophet (pbuh) led his funeral prayer.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**How do the stories of Bilal ibn Rabah and Hamza ibn Abdul Muttalib help Muslims understand and accept the death of a loved one?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Both the stories of Bilal and Hamza relate to grief and the loss of loved ones, as well as reactions of people. Bilal was grief stricken after the Prophet (pbuh) passed away and found it hard to accept the loss. He carried on with life, as Islam teaches Muslims to, but he was not able to carry on giving the *adhan* which reminded him too much of the Prophet (pbuh). This tells Muslims that changing things to lessen the pain felt by a loss can help to deal with it. It also indicates that pain of loss is a natural emotion. Once a person accepts that, coping with that pain becomes possible. With Hamza's death it was the Prophet (pbuh) who was most upset, not just because he was a relative of the Prophet (pbuh) but also because of the way Hamza's body was mutilated. Although he forgave Wahshi and Hind, he couldn't bring himself to look at them, showing that grief can stay with a person and it is reasonable to feel pained by a loved one's loss, even many years later.	**4**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **May/June 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **18** printed pages.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question. (However, the use of the full mark range may be limited according to the quality of the candidate responses seen.)

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.
Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.
In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO1 (Knowledge – part (a) questions)

Question 1(a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

Marking Guidelines

The following suggested responses serve as a guide only. Credit should be given for answers which are accurate and valid, and marks awarded according to the level descriptors.

For **Question 1** all **part (a)** answers are given together in the mark scheme and likewise all **part (b)** answers are also given together. Read both the **part (a)** answers together and give a global mark for this part of the question. Similarly read both the **part (b)** answers and award a global mark.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:** **(1) Sura 112** 1 Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him. **(2) Sura 1** 1 In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgement. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray. **(3) Sura 93** 1 By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9.Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!	

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**briefly describe the main theme(s) in each passage** Mark according to the marking grid for AO1 – Knowledge on page 6. Answers may include some of the following ideas, but all valid material must be credited. **Sura 112** **The main theme is Allah in Himself.** Candidates will develop these themes in their own way, e.g. • ***Tawhid***: this is the main sura revealed to describe *tawhid*. It describes how God is the only one who deserves to be worshipped. His name *Ahad* is mentioned here, signifying His Oneness. • ***Samad***: *Samad* is an important description of God as it encompasses many meanings – power, independence, absolute, etc. • **No family**: He has no partners or family, does not have any children, nor anyone to share His authority. • **Unique**: God is unlike anyone or anything in creation. No one can be compared to Him. **Sura 1** **The main theme is Allah's relationship with the created world.** Candidates will develop these themes in their own way, e.g. • **Lordship:** The first few verses establish God as Lord of the Worlds, then mercy is established, then guidance is sought. • **Merciful**: His qualities of mercy and forgiveness are highlighted showing His compassionate nature. • **Controller**: It is God who presides over judgment and controls the worlds. • **Guide**: God gives guidance to those who ask for the straight path. • **Worship Him alone**: He is Master of all creations so only He is deserving of worship. • **Seeking help**: He is the one to ask for help, and it is He who can grant it for anything. **Sura 93** **The main theme is Allah's Messengers.** **Candidates will develop these themes in their own way, e.g.** • **God's help**: God helps those who are in distress, prophets and Muslims. • **Provision**: This sura is directed to the Prophet (pbuh) himself showing how God helped him, in this case with shelter, guidance and independence. God reminds the Prophet (pbuh) of the benefits he has given him. • **Gratitude**: It gives the message of being kind and helpful to others in need, like orphans and beggars, and realising that a person's benefits all come from thanking God. • **Reassurance**: He is always present and with them through the hardships they endure.	**4**

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**briefly explain the importance of these themes in a Muslim's life today.** Mark according to the marking grid for AO2 – Understanding on page 7. Answers may include some of the following ideas, but all valid material must be credited. **Sura 112** • The importance of stressing the Oneness of God is so that people do not take other people or created things as their Lord, so they should not replace God with things like famous people/saints, or place anyone or anything alongside Him. • It ensures they know that God does not have family, so they will avoid making the mistake of believing in God having children or a partner, or anyone to share in His authority. It gives them clarity and allows them to develop a relationship with God. • This sura is considered one third of the Qur'an because the theme of *tawhid* is summarised in it and it is said to be one of the suras of protection. **Sura 1** • This is recited in every prayer. 'No prayer is accepted without Fatiha'. • It is a conversation with God as the Creator, and God is replying to each verse. Through it humans communicate with God. • Muslims use this to ask for guidance (given in the Qur'an and sunna), for mercy and help, even outside the prayer. Submitting to God brings humbleness into lives, and because Muslims are accountable to God they pray to be guided on the straight path. **Sura 93** • These themes tell humans not to worry when others oppose or hurt you. God gave blessings to the Prophet Muhammad (pbuh), despite people saying that he had been forgotten by God. Muslims should look at their own lives to see their blessings and not think they have been given nothing. • Muslims should feel reassurance that God will provide and help them. They should be grateful to God through prayers, giving charity and helping those less fortunate than themselves, and they should make people aware of the ways in which God helps them. • A person may think that God has deserted them, or He does not seem to be there, but He is always present and with them.	**4**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Using the following set passages, write about God's blessings and control of the created world: 2.21–22, 96.1–5, 99, and 114.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. **Sura 2.21–22.** This passage mentions a number of blessings and comforts on earth that God provides for His creation. God created humanity and all previous generations. The earth itself is mentioned as a place of comfort from where people are able to build their homes and grow food for their sustenance. God controls the heavens, which provide protection, sunshine and light: all different blessings in their own way. Rain brings a variety of blessings from drinking water to moisture for crops to grow, the biggest blessing being that water is a source of life in many ways. These blessings lead to more blessings in the form of a variety of fruit and vegetables that can be grown for nourishment and sustenance. **Sura 96.1–5.** One of the blessings of this sura is that God gives life, through the clot of congealed blood, and creates humans from it. The repeated reference to 'your Lord' indicates God's complete control and authority over humans. Knowledge is also one of the blessings mentioned in this sura, with the first revealed word being 'Read'. Mentioning of 'pen' shows God bestowing upon humans the means of writing and recording knowledge, an important tool for learning. It could also be considered a reference to scriptures revealed for guidance of humanity. This being the first revelation also gives the blessing of the Qur'an which is the guidance given for Muslims. **Sura 99.** This sura acknowledges the blessings of God's justice and recompense, the knowledge that God sees you and sees your actions and deeds even if others do not. It is a blessing for Muslims to know that God will reward them for their good deeds and hardships. The imagery of a strong earthquake indicates God's complete control over the created world, encompassing both creation and destruction. God's control of the created world allows for the earth, or other created things, to give their account of what has been done to them. God's ultimate authority and His power to judge is also depicted through human's accountability before Him, extended to even the minutest actions.	**10**

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Sura 114**. The blessings in this sura are mainly related to God's protection, that He has given these verses to protect people from others and from Shaytan's harmful influence. God emphasises His Lordship to show that He has control over those who cause mischief and so He is the best refuge from those who cause trouble.	
2(b)	**In what ways can Muslims today show gratitude for the blessings God has given them in their lives?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Some ways that Muslims can show gratitude are in different forms of worship that God has asked Muslims to do, whether it is *Salah*, dua, or reciting and learning the Qur'an. They can also give in charity to show that they are grateful for what they have and want to benefit those that have less than them. Other ways Muslims may show gratitude is by writing down things that they are grateful for – many people now keep gratitude journals to remind themselves of the blessings that they have. Muslims can also show gratitude is by being conscious of waste and trying to make as little negative impact as possible on the world. This may take the form of wasting less, looking after the environment, or beautifying their community. Muslims may also choose to show gratitude for the world around them by engaging in environmentalism or conservation, thus showing gratitude for the world around them.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about the events of the Battle of Badr.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The battle was fought in 624 (2AH). The Prophet (pbuh) and a group of around 300 men set off to intercept a caravan led by Abu Sufyan. They had two horses and 70 camels. Abu Sufyan sent word to the Quraysh and an army of 1300 men was gathered, with around 1000 marching to war. Abu Sufyan slipped past the ambush and sent word to the Quraysh to go back but Abu Jahl insisted they continue. The Prophet (pbuh) consulted his companions, and they went to meet the Quraysh army at Badr. (Some might also quote the Nakhla incident.) It rained heavily that night. The Muslims camped near water wells and took control of water resources. When the battle started ‘Ali, Hamza and ‘Ubaydah went out to fight and won their duels. ‘Ubaydah became the first martyr after losing his leg. The Makkans grew overconfident due to the size of their army. The Muslims saw the Quraysh as few in number which increased their faith (8.44). The Prophet (pbuh) prayed continuously for the success of the believers. Making dua he said, ‘O Allah, if this small band of Muslims is destroyed. You will not be worshipped on this earth.’ God sent down angels to help: ‘Remember You said to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (specially) sent down?"’ (3.124) The Prophet (pbuh) threw some dust which caused a sandstorm (8.17). Eventually the Makkans were defeated. Abu Jahl was killed along with other prominent Quraysh leaders. Bilal is said to have killed his former master. Fourteen Muslims were killed and 70 from the Quraysh while 70 were taken prisoner; the prisoners were treated well, and some paid a ransom for their freedom by either paying money or teaching ten people how to read and write.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In what ways did the outcome of the battle help the Muslims in Madina?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. This was the first battle that the Muslims had fought, and the first after migration, so winning the battle gave them confidence and increased their belief in themselves. Their victory ensured they remained strong in their faith and renewed their hope in their migration. It also gave them strength in belief that God was with them. It helped them to establish their faith and community in Madina and helped to bring the Muslims from the Ansar and Muhajirun closer together. Muslims had gone from a supressed minority to a group that could face the Quraysh, as they now had influence over the trade routes that passed Madina. Some candidates might also talk about the monetary benefits resulting from the spoils captured in the Battle of Badr.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Give an account of the letters sent by the Prophet (pbuh) to spread Islam outside Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Following the Treaty of Hudaybiyya the Prophet (pbuh) began to reach out to neighbouring regions to tell them about Islam. He sent envoys with letters to Emperors in Persia, Byzantine and Abyssinia as well as other heads of states and tribes. *The letter to the Persian/Sassanid Emperor Chosroe.* The Prophet (pbuh) sent a letter with Abdullah ibn Hudhafa. On arriving in the Emperor's court, Chosroe signalled to his men to take the letter from Abdullah. Abdullah refused to give it and said that the Prophet (pbuh) had asked him to deliver it himself and he would not go against the Prophet (pbuh). Chosroe allowed him to come near and took the letter. He called a translator to read the letter. It began: 'In the name of Allah, the Beneficent the Merciful. From Muhammad, the Messenger of God, to Chosroe the ruler of Persia. Peace on whoever follows the guidance…' Chosroe did not allow the man to read any more. He became angry and tore the letter up because the Prophet (pbuh) had not honoured Chosroe in the letter. Abdullah was taken away, and as he did not know what would happen to him, he got on his mount and left. In Madina, he told the Prophet (pbuh) what happened, who said, 'May God tear up his kingdom.' *The letter to the Byzantine ruler.* The letter sent to Heraclius was similar to the one sent to Chosroe. Heraclius happened to be in Jerusalem at the time. Instead of tearing the letter up, Heraclius kept the letter and wanted to know more about who sent it and if it contained the truth. Abu Sufyan happened to be trading in the area and he was called to answer questions. Abu Sufyan was not Muslim at that time. Heraclius asked about the lineage of the Prophet (pbuh) to which Abu Sufyan replied that it was a noble one. Heraclius then asked if any of the ancestors of Muhammed (pbuh) were kings, or if Muhammad (pbuh) was prone to lying. Abu Sufyan replied, no. Heraclius then asked if the poor or rich followed Muhammad (pbuh), and Abu Sufyan said that his followers were the poor and powerless. Heraclius asked a few more questions and the replies convinced him that the man being talked about had the hallmarks of a prophet. Heraclius addressed his people who rejected the message of the Prophet (pbuh). Heraclius seemed to acknowledge the coming of a prophet but did not become Muslim.	**10**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
4(a)	*The letter to the Abyssinian King.* Najasahi's letter inviting him to Islam summarised the Islamic teachings of Jesus, because Najashi was Christian. This was different from the other letters. It is said that Najashi accepted Islam after this but did not tell his people. When Najashi passed away, the Prophet (pbuh) said, 'your brother has died in Habasha (Abyssinia)' and for the first time the funeral prayer was prayed when the body was not present. *Other letters* that were sent were to the Vicegerent of Egypt, Muqawaqis, who did not become Muslim but sent gifts to the Prophet (pbuh) including two slave girls, Maria and Sirin. The governor of Bahrain was sent a letter through Al-Alaa Al-Hadrami. He, along with some people of his area, accepted Islam while some refused. The King of Damascus, Haris ibn Abi Shamir also received a letter from the Prophet (pbuh). He was arrogant in his response and refused to accept Islam. He even threatened to attack Madina. Oman was ruled by two brothers Jayfar and Abd. Amr bin al As was sent with a letter. They embraced Islam. Some candidates might also mention the letter sent to the ruler of Busra and the Battle of Mu'tah (Shurahbil ibn Amr). The envoy was killed, so the Prophet (pbuh) sent a force to avenge his death.	
4(b)	**Why was it important for the Prophet (pbuh) to send letters to leaders outside Madina inviting them to Islam?** **Use the AO2 Levels of Response.** Candidates can give other examples, and all relevant answers should be credited. Candidates may argue that it was important because Islam had now established itself in Arabia, and it was important to ensure that the neighbouring tribes and regions were going to have peaceful relations with the Muslims. It was also important to know who was not going to be friendly with the Muslims so that they could be prepared for any possible attacks on them. Ultimately, the Prophet (pbuh) believed in his message of bringing people to Islam and belief in one God, and so it was important for him to send letters to others to invite them to join him in the blessings that he had from being a Muslim.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Give an account of the lives of Salman al-Farsi and Abu Talib.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. *Salman al-Farsi*. Salman was from Isfahan in Persia. He was born into a Zoroastrian family and was trained to be a Zoroastrian priest in charge of a fire temple. His father kept him confined in the house and eventually he left his family to join a Christian group and travelled around the Middle East visiting and learning from various priests. One of them told him about the Prophet Muhammad (pbuh) being the final messenger. Salman found a group of Arab leaders to take him to Madina, but halfway there they made him a slave and sold him to a Jew, who eventually took him to Yathrib. He lived as a slave there and then heard the news of the arrival of the Prophet (pbuh) in Madina. He found the signs of the priest to be true when he was looking for the seal of the Prophet (pbuh) and about the Prophet (pbuh) not taking charity and so submitted to Islam. He missed Badr and Uhud due to fulfilling his duties as a slave. Eventually the Prophet (pbuh) told him to draw up an agreement for his freedom. The owner agreed to his freedom for 300 date palms and some money. The Prophet (pbuh) himself planted the date palms and gave a golden egg to cover the money that was owed. At the Battle of Khandaq, Salman had the idea of digging the trench. He was unique, in that he was well versed in Christianity, Zoroastrianism and Islam. He was the first person to translate the Qur'an into a foreign language, translating parts of it into Persian. He is said to have died during the reign of the Caliph 'Uthman, fighting as an army commander. He was also a scribe for the Prophet (pbuh) and was entrusted with the important task of writing letters and other important documents. *Abu Talib.* Abu Talib was the leader of one of the clans of Quraysh and became the guardian of the Prophet (pbuh) after the death of the grandfather of the Prophet (pbuh). He loved the Prophet (pbuh) like his own son, often preferring Muhammad (pbuh) over his own children. Abu Talib took the Prophet (pbuh) on trade journeys with him, and on one particular journey the monk, Bahira, told Abu Talib that his nephew would be the final prophet. Abu Talib quickly sold his goods and returned to Makka to protect Muhammad (pbuh), knowing that if he was discovered as the final prophet, he would face danger. Abu Talib not did become Muslim when the Prophet (pbuh) openly announced Islam, but he did promise to protect the Prophet (pbuh). It was his protection that prevented the Prophet (pbuh) from being persecuted more severely.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	When the Makkan leaders demanded Abu Talib to withdraw his protection of the Prophet (pbuh), he was moved by the determination of the Prophet (pbuh) and reaffirmed his support. When there was a boycott on the Prophet (pbuh) and his tribe, Abu Talib faced the difficulties of the boycott with the Prophet (pbuh) in the valley of Abi Talib (Shib i Abi Talib). Abu Talib's support for the Prophet (pbuh) was invaluable. Abu Talib died shortly after the boycott, and the Prophet (pbuh) was very saddened by Abu Talib's death.	
5(b)	**What lessons can be learned from Salman's life experiences with the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said that Muslims should spend their lives seeking knowledge and it is important to question and understand what is going on in the world around to us. Salman found his Muslim faith because of his constant quest for knowledge. It could also be said that, no matter what your position, if asked you should give true counsel to those who have asked for it, as Salman at Khandaq did with the Prophet (pbuh), because you may have wisdom that others can benefit from. Another lesson could be that we should accept help from others when we are in need, as Salman accepted the help of the Prophet (pbuh) in seeking his freedom and he had also sought the help of priests and others when he was seeking the truth for himself.	**4**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **May/June 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **18** printed pages.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question. (However, the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO1: (Knowledge – part (a) questions)

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO2: (Understanding – part (b) questions)

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Choose any <u>two</u> of the following Hadiths.** **Describe their teachings about what Muslims believe.** **Mark according to the marking grid for AO1 – Knowledge on page 6.** **Use AO1 Levels of Response**	**4**
1(a)(i)	**Hadith #19** **The world is a believer's prison and the unbeliever's paradise.** The all-important teaching given in this Hadith is that this world is a place of temporary abode for all humanity and that Muslims must live their lives in this world based on the *sharia* of God and follow the limitations imposed by Islam on the way they live. The non-believers live their lives without the restrictions of Islamic *sharia* so the freedom of their code of life has been compared to Paradise, where one's every desire will be fulfilled. The core teaching of the Hadith tells believers that just as a prisoner does not make prison his home a believer should not consider this *dunya* to be their permanent home.	
1(a)(ii)	**Hadith #13** **He who studies the Qur'an is like the owner of tethered camels. If he attends to them, he will keep hold of them, but if he lets them loose, they will go away.** The main teaching given in this Hadith is that the Qur'an and the teachings and guidance in it should never be neglected by believers. A Muslim must always keep to reading the Qur'an and understand and follow the teachings given in it. The link to tethered camels in the Hadith shows the importance of establishing a strong relationship with the Qur'an and needs to be developed by candidates. Just as the camels were and are all important to the Bedouins, so the Qur'an is all important to Muslims.	

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iii)	**Hadith #12** **The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'** The teaching given in this Hadith is directed specifically to Muslim rulers and is asking them to rule with gentleness and to be inclusive in their approach of governance. Those in authority are asked to work for the welfare and prosperity of their people. There is another important message in the Hadith which is for the two governors the Prophet (pbuh) had appointed but can be taken as an instruction by all who exercise power: that is that people should be introduced and taught the faith in a gentle way.	
1(a)(iv)	**Hadith #17** **Modesty produces nothing but good.** This short Hadith has a very profound teaching for Muslims. It is one of several Hadiths of the Prophet (pbuh) that have described modesty as a part of faith. It is important to understand that modesty is of both body and mind and helps create a morally pious and respectful society. The teaching given in this short Hadith is that by being modest a believer does not promote his self-interest or position but considers himself as a part of a community and seeks to create a peaceful and upright society in which everyone prospers.	

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Mark according to the marking grid for AO2 – Understanding on page 7.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	**Hadith #19** Muslims can put the teachings of this Hadith into action quite simply by living their lives according to the *sharia* and following the *sunna* of the Prophet (pbuh). Staying away from forbidden foods and drinks (all intoxicants), living modestly by e.g., lowering one's gaze in the company of the opposite sex, earning a living honestly, not taking interest on our savings, are some ways in which the teachings of the Hadith can be acted upon.	
1(b)(ii)	**Hadith #13** Every Muslim can put the teachings of this Hadith into action by reading a portion of the Qur'an every day. They can try to understand the teaching given in the verses they have read and understand the principles of their faith by understanding the Qur'an. Recitation of the Qur'an keeps a believer spiritually connected to God. The teachings can also be put into practice by teaching the Qur'an and its recitation and meaning to others.	
1(b)(iii)	**Hadith #12** The teachings of this Hadith can be put into action quite simply. Rulers and people in authority, e.g., parents and teachers, should remember that ultimate authority lies with God and that positions of authority should be considered as a trust from God and therefore they must always act justly and kindly towards those under their care and supervision. Examples of how this can be done could be given. Ease in the practice of faith must also be allowed, as it will make people more inclined to sincerely follow their faith. Candidates can develop the answer by giving examples.	

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	**Hadith #17** The way to put the teachings of this Hadith into action is by living modestly in one's daily life, as only then can believers live their lives according to the teachings of Islam. This can be done when our speech, dress, manner and attitude towards life is humble and simple. Modesty is a shield against immorality; lowering one's gaze in the presence of the opposite sex is one way of putting into practice the teaching of this Hadith. Another way of putting the teaching of this Hadith into action is by remaining humble and acknowledging / knowing that God is the Master and Creator and giver of everything one possesses.	

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the rules of analogy (*qiyas*) to show how it is used in law making. Give <u>two</u> examples of its use by Muslims today.** **Use AO1 Levels of Response.** Analogy (q*iyas*) is the fourth and final source of Islamic law making. *Qiyas* involves comparing one thing with another that is similar to it, and in *sharia* is the legal method to apply laws laid out in the Qur'an and Hadiths. In its practice three elements are necessary: • Fundamental teaching: *asl* or root • The new matter in question: *far*, branch • The link that connects them: *illa*. By relating these together Muslims arrive at the new judgment *hukm*. Qur'an and Hadith both justify the use of *qiyas*: Surah *Al Jum'a* 62:9 prohibits all sorts of trading from the time of the *azaan* on *Jum'a* till its completion. By applying *qiyas* all kinds of transactions are prohibited e.g., sales, getting married, holding meetings etc. Another example can be taken from the following Hadith: *'Every intoxicant is khamr, so every intoxicant is haram.'* Based on this Hadith, it could be said that all drugs like marijuana, cocaine etc. are forbidden as they cause intoxication. The Prophet (pbuh) encouraged the use of *qiyas,* and candidates can give an account of the Prophet's (pbuh) conversation with Mu'adh ibn Jabal in which the Prophet (pbuh) encouraged and gave permission to Mu'adh to practice *qiyas*. Examples of qiyas can bring out the benefits of its use in present day, showing Islam to be a progressive religion.	**10**
2(b)	**Why in your opinion are some Muslims reluctant to use *qiyas* to find solutions for everyday problems?** **Use AO2 Levels of Response.** For answering this question candidates need to show their understanding of why some Muslims, e.g., *Shi'a* Muslims, hesitate to use *qiyas*. It could be said that as its practice requires sound knowledge of Qur'an and *sharia*, and the ability to apply that knowledge accurately to different situations, it is felt that it should be avoided to safeguard against any unlawful outcome. Also, it involves a lot of personal judgment coupled with sound knowledge of *sharia* by the person conducting *qiyas,* hence some Muslims are hesitant to use it. All valid answers to be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about how Abu Bakr set the example of leadership as the first Caliph of Islam.** **Use AO1 Levels of Response.** This question requires candidates to give an account of how Abu Bakr led the *ummah* as the first caliph and displayed his leadership skills. Abu Bakr led the *ummah* with strong faith, wisdom, courage, justice, compassion, and patience. He was a good administrator and was always available to the people. He had a high sense of morality and piety, and this is reflected in his first speech as *khalifa*. He also by following the orders of the Prophet (pbuh) such as sending the expedition to Syria made clear that the Prophet (pbuh) had to be followed in all matters, setting a leadership quality of obeying the *sunna* that should be followed by all Muslim leaders. Maintaining the unity and solidarity of the *ummah* by putting down the uprisings that began after the death of the Prophet (pbuh) also displayed his leadership skills as a skilled and strategic general. Another leadership quality displayed by Abu Bakr was his administrative skills. As the first caliph he laid the foundations of a truly democratic state, he established the *majlis e shura* where affairs of the state were discussed with the prominent Companions of the Prophet (pbuh) and he took decisions in the light of *ijm'a*. He divided the caliphate into provinces for better governance. Islamic law was imposed while at the same time non-Muslims were free to follow their own faith, and their life and property were protected by the state. He encouraged education and appointed preachers to teach the principles of Islam to the masses. His sense of financial integrity was yet another leadership quality. He set up a state treasury of which he regarded himself as a trustee. He lived humbly and treated his time as caliph as a service to the *ummah.* He led and worked towards establishing an Islamic state on the same principles which were set by the Prophet (pbuh) when he led as the caliph of Arabia. Candidates could write about Abu Bakr's leadership qualities other than the ones given above. All valid responses are to be credited.	**10**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**In your opinion which was the greatest service of Abu Bakr as Caliph? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to choose any **one** service of Abu Bakr as caliph and say why in their opinion it was the greatest. A great service by him for the Muslims could be said to be the compilation of the Qur'an. Or candidates could say how he upheld the Pillar of *zakat* and prevented the practice of Islam from being corrupted. Any choice made by the candidate when backed with valid reasons is acceptable. The mark will depend on the quality of understanding offered.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**Write a detailed account of Muslim belief in predestination and decree.** **Use AO1 Levels of Response.** Predestination is the idea that God has command over all creation, and Muslims believe that although human beings have free will to make their own choices, God is aware of the choices that will be made. Muslims believe that everything good or bad, all moments of happiness or sorrow, pleasure or pain, success or failure, come from God alone. The reason Muslims believe in this is because the Qur'an has explicitly told us to believe in *Qadr*. Muslims believe that God has recorded everything that will occur until the Day of Judgment in the Preserved Tablet (*al-Lawh al-Mahfuz*). The life spans of all human beings are written and the amount of sustenance they will receive are all recorded before their birth. In Islamic belief every human act both in material and spiritual life is predestined. However, this belief does not discount the principle of man's moral freedom and responsibility. All is known by God, but freedom is also granted. Unlike angels, humans have free will but need to understand that God knows the choices that will be made by each person because He is all knowing. God holds people accountable for what they have done within their capability, but not what they cannot do as is it said: *"Allah does not burden a soul with more than it can bear."* Belief in *Qadr* implies the acceptance of God being *kulle shayin-Qadeer* (Allah having command over all creation). God knows what the creatures will do, encompassing everything by His knowledge. Whoever refuses this denies God's perfection, because the opposite of knowledge is either ignorance or forgetfulness. Both are deficiencies of which God is free.	**10**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**How does belief in predestination strengthen a Muslim's belief in God?** **Use AO2 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. Belief in divine decree strengthens one's belief in God. Muslims by this belief realise that God alone controls everything, so they trust and rely on Him. Despite trying their best, they rely on God for the outcome. A person's hard work or intelligence does not make them arrogant, for God is the source of all that comes their way. A person attains peace of mind in the realisation that God is 'the Wise' and His actions are dictated by wisdom. Things happen for a purpose. If something reached a person, they realise it could never have escaped them. If something misses them, they realise it was never meant to be. A person achieves an inner peace and is inwardly at rest with this realisation.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Write a detailed account of the Pillar of alms-giving (*zakat*) giving its benefits.** **Use AO1 Levels of Response.** Candidates can explain the term *zakat*, saying it means purification and is a means by which Muslims purify their wealth and their heart from the love of money and greed. They can go on to say that it is an obligation which was imposed on previous nations as well and how God has promised great reward to those who fulfil this obligation. Well-developed answers may well elaborate on this part of the answer saying that the money paid in *zakat* is not something that God needs or receives: He is free of all dependency. *Zakat* is due if one's assets equal or exceed the *nisab* level for one whole year. Who is liable to pay *zakat* can be answered by writing about the *nisab* by means of which *zakat* is calculated. Candidates can list the people to whom *zakat* can and cannot be paid to and write about the types of wealth that come under *zakat* and the rate of *zakat* on them. Candidates need to write about the benefits of giving *zakat* as well, such as the following: it is fulfilling a Pillar of Islam which is compulsory on those who can pay it; it frees a Muslim from greed and love of money; it helps in earning forgiveness of sins; it helps Muslims to learn about the laws of God because they cannot pay *zakat* unless they know and understand the rulings on *zakat*. Benefits of giving *zakat* to the society could also be included in the answer. For example: by giving *zakat* poverty is removed from society as people can meet their needs; it removes the economic imbalance from society, making it safe as people are less likely to commit crimes to fulfil their needs.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**In your opinion does the giving of *zakat* benefit the individual more or the society? Give reasons for your answer.** **Use AO2 Levels of Response.** Candidates need to give reasons for who in their opinion benefits more by the giving of *zakat,* the individual or the society. They could hold the opinion that both benefit from its giving. Whatever their viewpoint is they need to state it and support it with sound reasoning. They could say that it makes an individual realise that their wealth is a gift from God which they need to share with the less fortunate in society, making them humble and compassionate. They could say that society is prosperous as a whole as nobody is left behind hence it becomes peaceful, and crime is reduced. They could develop the answer by saying how in the caliphate of 'Umar the community was so peaceful due to the economic balance in society that there were not many people needing *zakat* funds. All valid reasons to be credited.	**4**

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **May/June 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the May/June 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **18** printed pages.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question. (However, the use of the full mark range may be limited according to the quality of the candidate responses seen.)

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

https://xtremepape.rs/

GUIDE TO MARKING IGCSE ISLAMIYAT – 0493

In an examination of this kind, it is impossible to devise a mark scheme that will cover all acceptable answers. This mark scheme provides guidance on what to look out for in the answers given by the candidates. This means that you must be prepared to use discretion in deciding what constitutes an acceptable answer. To ensure that all examiners mark at a uniform level, you are expected regularly to discuss your marking with your Team Leader, especially any examples or forms of answer that differ greatly from the agreed mark scheme. Team Leaders are expected to discuss answers with the Principal Examiner.

The mark scheme is discussed at the co-ordination meeting. When marking, all examiners are expected to adhere to what has been agreed.

GENERAL POINTS

Before starting to mark scripts, please ensure that you are familiar with the following:

(a) The syllabus
(b) The prescribed passages (where appropriate)

PRINCIPLES UNDERLYING THE MARK SCHEME

Candidates are tested on their ability to satisfy two general Assessment Objectives (AOs):

AO1	To recall, select and present relevant facts from the main elements of the faith and history of Islam. Thus, AO1 is primarily concerned with knowledge.
AO2	To demonstrate understanding of the significance of the selected information in the teachings of Islam and in the lives of Muslims. Thus, AO2 is concerned with understanding and evaluation of the material.

The paper is marked out of 50. Candidates answer **Question 1**, **Question 2**, and any two of the other three questions.

Question 1 carries a maximum of 8 marks, and the four other questions carry 14 marks each.

In each question, **part (a)** tests AO1 and earns a maximum of 4 marks in **Question 1**, and 10 marks in **Questions 2–5**, while **part (b)** tests AO2 and earns up to 4 marks in **Question 1** and 4 marks in **Questions 2–5**. Marks are awarded according to the four levels of response for each AO, following the level descriptors detailed below.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

LEVELS OF RESPONSE

The statements which follow should be used to determine the appropriate level of response for each objective. They should be applied as appropriate to the question and as the assessment of the work of an average 16-year-old.

The guiding principle for Examiners in applying the Mark Scheme to answers is to remember the concept of Positive Awarding. Therefore, **marks should be awarded for appropriate responses to reasonable interpretations of the question**.

In the Mark Scheme there are no instances where answers are specifically excluded or required. What is included is information for Examiners, provided as guidance for what one might reasonably expect to find on a script. All appropriate answers therefore have the potential to be credited. It is perfectly possible for a candidate to achieve the highest level of response using a different argument or different information from that which appears in the Mark Scheme.
It must be assumed that Examiners can answer the questions on the paper and so they can award the appropriate level of response to the candidate. The detailed marking schemes are there as suggestions of what might be found in the answer. Examiners should not check whether the content of the marking schemes is in the answers but rather be guided by the Levels of Response and the concept of Positive Awarding. Checking on what is not in the answer almost always leads to lower marks than are indicated by the Levels of Response.

Examiners should use the **full range of marks available** within the Levels of Response and not hesitate to award the maximum where it is deserved.

Examiners must not exceed the total marks allowable for the Level achieved or the total allowable for the part of the question.

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(a)	**Choose any two of the following Hadiths, and** **describe their teachings about what Muslims believe;** **Use AO1 Levels of Response**	**4**
1(a)(i)	**Hadith #14** **May Allah show mercy to a man who is kindly when he sells, when he buys and when he demands his money back.** There are three main teachings given in this Hadith. Firstly, that a person must conduct all their affairs with honesty, fairness, and kindness. Secondly, that mercy in all aspects of life including business and financial must be shown. Finally, the Hadith teaches believers that mercy shown by people to their fellow human beings is rewarded by God. Supporting Hadiths can be given to develop teachings of the Hadith.	
1(a)(ii)	**Hadith #5** **Every person's every joint must perform charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.** The teaching given in this Hadith is to show compassion and care in society; to perform different acts of charity, and that worship of God is not restricted to fulfilling the Pillars only. Everyday acts of kindness also come under worship and this teaching should be developed in good answers.	
1(a)(iii)	**Hadith #11** **'I and the man who brings up an orphan will be like this in Paradise.' And he pointed with his two fingers, the index finger and the middle finger.** The set Hadith gives important teachings to Muslims on their obligations in the community and the rewards their fulfilment will earn them. It teaches Muslims to care for and look after orphans and teaches them that kind treatment towards orphans is a moral duty of believers. It also teaches Muslims to look after and assist the most vulnerable in society. For these actions they will be rewarded by God.	

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
1(a)(iv)	**Hadith #2** **'None of you believes until he wants for his brother what he wants for himself.'** In this Hadith the Prophet (pbuh) is asking Muslims to show concern for one another. The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity, and to deal with people the way they would want to be dealt with. Desiring and wanting for others the very best and what you desire for yourself is yet another teaching of this Hadith.	
1(b)	**Choose any two of the following Hadiths, and** **explain how Muslims can put these teachings into action.** **Use AO2 Levels of Response.**	**4**
1(b)(i)	This Hadith can be acted upon by conducting all trade and business dealings fairly and honestly, by showing leniency if a debtor needs extra time to repay a debt off, and by not selling substandard or defective products. 'Uthman it is said gave more in weight and measures when selling commodities and paid more than the asking price when purchasing goods, saying that God had given him more then he needed.	
1(b)(ii)	The teachings given in the Hadith can be acted upon by fulfilling one's role in society responsibly, for example: by greeting others with a smile; removing a harmful thing from the path to prevent an accident e.g., removing a banana peel seen on the footpath that someone could slip on and hurt themselves ; giving good advice to someone; uniting two friends or siblings after an argument. Those are all acts that can be considered as charity. Other examples can be given to bring out how the teachings of the Hadith can be put into action. All valid answers to be credited.	
1(b)(iii)	There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. A Muslim can provide food, shelter and basic necessities to orphans. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or the debt can be written off by the lender. Offering emotional support and advice on various matters to orphans are other ways of putting into action the teachings given in the Hadith. All valid responses to be credited.	

https://xtremepape.rs/

Question	Answer	Marks
1(b)(iv)	The teachings of this Hadith can be put into action by responding to the needs of those in need, e.g., by sending donations or clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity, and by providing *zakat* funds to Muslim charities to help other Muslims in need across the world. Even wishing others well is an implementation of this Hadith. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of humanity at large.	

https://xtremepape.rs/

Question	Answer	Marks
2(a)	**Write about the *isnad* and *matn* of Hadiths and their importance in Hadith collection.** **Use AO1 Levels of Response.** Hadiths are the sayings of the Prophet (pbuh) and are made up of two main components: *isnad* and *matn*. Hadith compilers give a lot of importance to both these components when establishing the authenticity of a Hadith. The first component of a Hadith consists of the chain of names through which it has been received, which is called the *sanad*. The chain can have a few names or a long list depending on how far the compilers' time was from that of the Prophet (pbuh). The compilers examined this chain or the line of transmission very carefully to ensure that the Hadith really did come from the Prophet (pbuh) and was genuine. The authenticity of a Hadith depended upon the continuity of the *isnad* as well as the reliability of the narrator. Hadith researchers developed '*Ilm al Hadith* to check the authenticity of Hadiths. Within it were many branches like the *Asma al Rijal* which studied the lives of the narrators in detail. Some of the rules that had to be strictly met were as follows: the narrator must be a person of firm faith, and be known for truthfulness and honesty, and for having a good memory. The second component refers to *matn* which is the action/teaching of Prophet Muhammad (pbuh) being portrayed in the Hadith. The early compilers made it an essential rule that the text of a reliable Hadith must be in accordance with the teachings of the Qur'an. Some of the rules for establishing the genuineness of *matn* were that the Hadith should not be contrary to the Qur'an and not be against normal peoples' experiences. Much importance was given to the two main components of the Hadith in Hadith collections as they determine the degree of reliability of the Hadith. Both parts give the Hadith its structure, reducing the chances of the recording of an inaccurate Hadith which may cause contradictory views amongst Muslims, which could contradict Islamic beliefs. On the basis of *isnad* and *matn* Hadiths are classified as authentic, good, weak and fabricated. Importance to the two components was also given because compilations of Hadith into *Musnad* and *Musannaf* collections are based on the *isnad* and *matn* of Hadiths.	**10**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

Question	Answer	Marks
2(b)	**Why are authentic Hadiths so important in Islamic law? Give reasons for your answer.** **Use AO2 Levels of Response.** Hadiths help in establishing Islamic law and for the sake of justice it is vital that only authentic Hadiths are used so that no injustice is done. Authentic Hadiths are used as they ensure that any legal judgements made are based on firm Islamic principles. It could be added that the secondary sources of Islamic law also use the Qur'an and Hadith on which to base their judgments, so reliability and accuracy of the content of Hadiths is imperative. Candidates could develop their answer by giving an example of how Hadith is used to create laws. Thus, authentic Hadiths help establish *sharia* law. For this purpose, it is very important that only Hadiths that are proven as authentic should be used as sources of law.	**4**

https://xtremepape.rs/

Question	Answer	Marks
3(a)	**Write about <u>one</u> significant reason for the Battle of Siffin and give a detailed account of the battle.** **Use AO1 Levels of Response.** It could be said that the main reason for the Battle of Siffin was that Mu'awiya believed that implementation of the *sharia* upon the murderers of 'Uthman took precedence over pledging allegiance to 'Ali. Verse 33 of Sura 17 of the Qur'an became the cry of Mu'awiyah's campaign: 'If anyone is killed wrongly, we give the next of kin authority [to demand *qisas* or to forgive] but let him not exceed bounds in the matter of taking life.' 'Ali was determined to unite the *ummah* and did not want to cause further division hence did not take immediate action to find and punish those that had martyred 'Uthman. *The Battle* Tensions between the two sides kept building until finally, in 657, the caliph led his army out of the garrison city of Kufa, where he had established his temporary headquarters. Reports differ regarding the size of his army with the most reliable narration determining it to be around 50 000. Mu'awiya, after consulting with his generals, determined that they would not wait for 'Ali and his army to enter Syria; rather, they would meet them outside. Mu'awiya along with his army estimated to be around 60 000 reached Siffin, along the lower part of the Euphrates, and camped there waiting for the army of 'Ali. There were initial attempts to negotiate but reconciliation failed. The conflict began with individual combats among their forces, which proved indecisive. On the first day of fighting, the two armies stood firm but neither of them had success over the other. The battle intensified on the second day, and on the third night 'Ali's army pushed the people of Syria back from their positions. After this night both armies found it very difficult to continue and withstand more fighting. Both sides realised that this conflict was only weakening the Muslim state and if they continued, they would be left vulnerable to outside attacks. Mu'awiya told his men to tie the *Mushaf* to the end of their spears, signalling their willingness to mediate by going back to the judgement of the Qur'an rather than fight. 'Ali accepted, fearing that continued fighting would lead to the weakening of the Muslim state. He was pushed by the extremists to continue to fight but explained to them that there was no option except peace and dialogue because the alternative would mean the potential destruction of the Muslims. The battle ended with arbitration showing the awareness of the *ummah* to preserve itself against outside enemies thus concluding with a common inclination towards peace.	**10**

https://xtremepape.rs/

Question	Answer	Marks
3(b)	**To what extent was the emergence of the *kharijis* the most serious issue facing 'Ali after the Battle of Siffin?** **Use AO2 Levels of Response.** Candidates may say that the emergence and rise of the *kharijis* was perhaps the most serious issue for 'Ali to deal with as it further divided the *ummah*. 'Ali, it could be added, managed to convince many *kharijis* to join him, but there were a significant number who were very militant and strongly opposed to 'Ali, which led to the Battle of Nahrawan in which brothers fought brothers and fathers and sons were on opposite sides to each other. This battle between 'Ali and the *kharijis* disheartened the fighters on both sides to the extent that they did not respond to 'Ali's call to fight Mu'awiya again. It also sadly led to the assassination of 'Ali by a *khariji.* Some candidates may put forward other viewpoints, saying that in their opinion the emergence of the *kharijis* was not the most serious issue facing 'Ali, but rather that the inconclusive outcome of the Battle of Siffin weakened 'his authority as caliph so much so that he had to move his capital from Madina to Kufa to better deal with the challenges he faced, such as the issue with Mu'awiya. All valid responses to be credited.	**4**

https://xtremepape.rs/

Question	Answer	Marks
4(a)	**God revealed books to some of His prophets. Write about Muslim belief in prophets and the books revealed to them.** **Use AO1 Levels of Response.** In this answer candidates need to write about both Muslim belief in prophets and the books revealed to some of the prophets. It could be said that in order to teach people how to live a good life God sent messages to guide them. These messages were brought to people by men that God chose as His prophets. The first prophet sent to Earth was Adam and the last prophet sent to guide people and to give them the message of God was the Prophet Muhammad (pbuh). He is the last in a long line of prophets sent to this world. One of the duties of all the prophets of God was to teach people the message of *tawhid* and to show them how to be good people and to guide them to the right path. Prophethood is a gift from God, He bestows it on whomsoever He chooses. Candidates could go on to develop their answer by giving the qualities and attributes as well as miracles of prophets chosen by God. All prophets of God spoke the language of their people. The number of prophets sent throughout history is thought to be approximately 124,000 and Muslims should have faith in all the prophets sent by God and make no distinction between them [*al-Baqara* 2:285]. Candidates could go on to name some of the prophets and also write about the distinction between a *nabi* and a *rasul*. God revealed books to different prophets as a source of guidance to humanity. In order of revelation the books revealed to the prophets are: • The Scrolls (*Suhuf*) of Ibrahim • The Torah (*Tawrah*) revealed to Musa • The Psalms (*Zabur*) revealed to Dawud • The Gospel (*Ingil*) revealed to ʿIsa; and • The Qur'an revealed to Prophet Muhammad (pbuh). The earlier books before the Qur'an were either lost, like the *Abrahamic Suhuf*, or altered, like the Bible. None of the earlier revealed books exist in their original form or in the language in which they were revealed except for the Qur'an, which remains exactly as it was revealed 1400 years ago. Nothing has been added to it or taken away from it and God in fact has taken it upon Himself to protect its text till the end of the world from any corruption or alteration. It remains the last book revealed to the last prophet of God Peace be upon Him.	**10**

https://xtremepape.rs/

Question	Answer	Marks
4(b)	**Why were books revealed to prophets at different time periods? Give reasons to support your answer.** **Use AO2 Levels of Response.** Candidates need to give their own views on why they think the revealed books were sent to prophets at different times. One reason given could be that God did not want any community or society to say on the Day of Judgment that they did not believe in the Oneness of God or practice the faith of Islam because it never reached them. Another reason could be that every community was different to the other, spoke their own language and had moved towards ungodliness in different ways. So the message to each was focused on guiding specific communities to the Oneness of God and the righteous path in words they understood. The candidates could add that unlike the earlier revealed books the Qur'an was revealed as a universal book for all humanity and in a language which is alive even today. That all books carried the same central message as the Qur'an despite other differences in them could be another approach in answering the question.	**4**

https://xtremepape.rs/

Question	Answer	Marks
5(a)	**Outline how Muslims prepare for Friday *(Jum'a)* prayers and *Eid* prayers and describe the special features of these prayers.** **Use AO1 Levels of Response.** Both Friday (*Jum'a*) prayers and *Eid* prayers are of special importance to Muslims. Worshippers before attending these prayers usually prepare themselves as is recommended. They do this by bathing, cutting their nails, wearing fresh and clean clothes (on *Eid* they more often wear new clothes) and apply *ittar* before arriving at the mosque. The main features of the Friday (*Jum'a*) prayer are that it falls at the same time as *Zuhr* / afternoon prayer which it replaces. It is performed in a mosque, if available. It must be performed in congregation led by an *imam* and cannot be offered individually. When the time for prayer comes the *azaan* is called, the *imam* then facing the worshippers delivers a sermon which it is compulsory to hear and which is an essential part of the prayer. Two sermons are delivered, one distinguished from the other by a brief pause. At the end of the sermon, prayer (*du'a*) is said for individuals and the *ummah*. Finally, after the sermon two *fard raka'at* are prayed behind the *imam*. Only the *fard raka'at* are prayed in congregation. Before the *Eid* celebrations Muslims begin the day by offering *Eid* prayers. These are compulsory for all those for whom Friday congregational prayers are compulsory. They do not replace *Fajr* prayers, and can only be prayed in congregation. There is no *qada* for this prayer and the time for it is from sunrise up until noon. There is no *azaan* or *iqamat* for *Eid* prayers. *Eid* prayers are said in the mosque or in an open field (*musallah*). A *khutba* is read in *Eid* prayers. There are two *rakaats* to be read during which it is recommended to pronounce six extra *takbirs* in Hanafi jurisprudence. The three *takbirs* are pronounced after the opening *takbir* and before the Qur'anic recital in the first *rakaat,* while during the second *rakaat* the believer pronounces the other three *takbirs* after the Qur'anic recital. Worshippers raise their hands during each pronouncement of the extra *takbir*. It is highly recommended that the *takbir* on *Eid* is proclaimed from the time a believer sets off from home for the *Eid* prayers until reaching the destination where prayer is to be said. *Sadaqa tul Fitr* is given before *Eid* prayers to the needy.	**10**

https://xtremepape.rs/

Question	Answer	Marks
5(b)	**Why, for Muslim men, is so much importance given to praying in congregation at a mosque?** **Use AO2 Levels of Response.** Candidates could say that praying in a mosque is highly recommended especially for Muslim men. There are multiple advantages of praying in a mosque. The reward for praying in congregation is 27 times greater than praying alone. Every step a believer takes towards the mosque is counted as a charity. In a mosque believers can connect more closely with God as there are no worldly distractions there. Other than the above individual benefits it could be said that unity and brotherhood between the *ummah* is established. Important issues can be discussed at mosques. Candidates may add that God has given women the option of saying their *salat* at home, as they have responsibilities of running the home and looking after children, whereas for men it is highly recommended to pray at the mosque in congregation. All valid responses to be credited.	**4**

© Cambridge University Press & Assessment 2025

https://xtremepape.rs/

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/11**

Paper 1 **October/November 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

This document consists of **15** printed pages.

© Cambridge University Press & Assessment 2025

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

© Cambridge University Press & Assessment 2025

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2 (Understanding - part (b) questions)

Level	Mark	Level Descriptor
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:** **(1) Sura 6.101–103** 101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things. 102. That is Allah, your Lord! there is no God but He, the Creator of all things: then worship Him: and He has the power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. **(2) Sura 41.37** 37. Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve. **(3) Sura 99** 1. When the earth is shaken to her utmost convulsion, 2. And the earth throws up her burdens, 3. And man cries out: 'What is the matter with her?', 4. On that day she will declare her tidings: 5. For that your Lord will have given her inspiration. 6. On that day will men proceed in companies sorted out, to be shown their deeds. 7. Then shall anyone who has done an atom's weight of good, see it! 8. And anyone who has done an atom's weight of evil shall see it!	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(a)	**Briefly describe the main theme(s) in each passage.** **Use the AO1 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Sura 6.101–103** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • ***Tawhid***: Emphasises God's Oneness through saying that He does not have a partner so can't have a son. • ***Power***: God's power is shown as He is the only One to control the heavens and the earth. Everything originates with Him. • **Knowledge**: He has knowledge of everything, so although humans cannot fully understand Him, He understands everything in creation. • **Worship Him alone**: People should turn to God. He is the One who has the power to help humans, and He hears and sees all that they do, therefore they should worship Him and pray to Him to reward their actions. **Sura 41.37** **The main theme is God in Himself.** Candidates will develop these themes in their own way, e.g. • **Creator**: God creates and controls everything, in this verse specifically the sun and the moon. • **Signs**: The order and cycle of the sun and the moon are God's signs for humankind of His power. • ***Tawhid****:* As the Creator, only He should be worshipped. • **Other deities**: It is a negation of paganism – the sun and moon are not to be worshipped. **Sura 99** **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • **Last Day**: God will shake the earth, destroying what He created. • **God's power**: He has the power to give life/death. • **Burden/admonition**: God will give the Earth a voice to say what humans have done to the Earth, from environmental abuse and neglect of resources to treatment of animals, etc. • **Accountability**: People will be responsible for their actions on earth and God will give people their accounts, which will take them to Heaven/Hell. • **Justice**: God will be the Judge and His justice will be seen.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today.** **Use the AO2 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Sura 6.101–103** • These teachings emphasise the importance of *tawhid* for Muslims. The only relationship He has is with His creation. God has no partners or offspring: He is unique. • Humankind is asked to worship God as it says in this passage that only He can fulfil their needs, so Muslims should be careful to pray and fast, etc. to fulfil their obligations, and turn to Him only. • God also sees and hears all that humankind does, so Muslims should keep this in mind in all that they do and say. • In a world where there are lots of distractions, this sura could remind Muslims that they should always remember their Creator as He is the ultimate authority over their affairs. **Sura 41.37** • The importance of this verse is that believers should acknowledge and reflect on the fact that created things are not permanent, and that only God has permanence which strengthens their belief in God. • Muslims should realise they need to look to God for their answers, rather than looking to created things for guidance. • They should ponder on God's signs, the perfection of His creations and nature in order to strengthen their faith. **Sura 99** • The Last Day creates a fear of accountability, reminding Muslims to stay on the straight path. • Good deeds will be rewarded, encouraging Muslims to do good at all times, e.g. following the Pillars, being honest and helping others. It deters them from dis-pleasurable actions like lying, cheating, gossiping, not obeying God's commandments, etc. • It helps Muslims understand the temporary nature of the world which can prevent them from being distracted by worldly things, whether it's fashion, money, gaming or work, etc. • Muslims should feel comforted by God's justice that no good deed will go unnoticed, or bad deed unpunished.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(a)	**Describe the first revelation, and the roles of Jibril, Khadija and Waraqah ibn Nawfal at the time of the first revelation.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. The Prophet Muhammad (pbuh) had increased the time he spent in solitude in the cave of Hira. When he was 40 the revelation came to him, during the month of Ramadan: The angel Jibril came to him and instructed him to read, *iqra*, and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it any more'). He repeated the command and squeezed the Prophet (pbuh) again, then after the third time the angel squeezed him, and released him, the Prophet (pbuh) recited the first few verses of Sura Alaq (96.1–5), saying it was as though they were imprinted on his heart. The first verses of Sura Alaq are: '1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.' The Prophet (pbuh), shaken and overwhelmed, came out of the cave and saw the angel on the horizon. The Angel told him, 'You are the Messenger of Allah and I am Jibril.' The Prophet (pbuh) was confused and shaken, and he ran home and asked his wife Khadija to cover him. Khadija consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood. Waraqa ibn Nawfal told the Prophet (pbuh) that this was the same angel that had appeared to previous prophets. He assured the Prophet (pbuh) of his support but also warned the Prophet (pbuh) of the dangers to come. Answers can be elaborated on with detailed description and quotations.	**10**

Question	Answer	Marks
2(b)	**What is the significance of God sending the first revelation through an angel? Give reasons for your answer.** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said that God does not appear to humans, therefore He chose to send the revelation through a medium, in this case the Angel Jibril. God said in the Qur'an that 'It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills' (42.51). The first revelation was sent through the angel to show it was coming from God and was not a message from another human being. This encounter made the Prophet Muhammad (pbuh) realise that the events in the cave were more significant than his previous dreams which had come true. Jibril was the angel that brought revelation to previous prophets, as confirmed by Waraqa ibn Nawfal, and the presence of the angel is significant in showing that this message was sent by God as a continuation of the previous messages.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(a)	**Give an account of the persecutions suffered by the new followers of Islam in Makka.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. After the revelation to warn his nearest relatives (26.214), the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly. They rejected him, feeling threatened by the new message, and they started to persecute the Muslims because they could not dissuade the Prophet (pbuh) from preaching. No Muslims in Makka were allowed to openly practice their faith, having to leave the city to pray. This can be seen as a form of spiritual persecution. Those who had no protection were easy targets and felt the worst of the persecution. Bilal was severely beaten by his master Umayah ibn Khalaf and made to lie on the burning sand with a rock on his chest, but he did not give up belief in one God. 'Ammar ibn Yasir, and his parents, were made to lie on hot embers – both his parents were martyred, his father died due to severe torture, his mother Sumayyah was bayoneted to death becoming the first martyr in Islam. 'Uthman ibn Affan was wrapped in palm leaves and set on fire by his uncle. Khabab ibn al-Arat, a blacksmith, was made to lie on burning coal with a rock on his chest. Harith ibn Hala was tortured and killed. Because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Banu Hashim and they were to live in Shib-i-Abi Talib, where they faced physical, social and economic hardships for many years. A development of these hardships would also allow candidates to achieve higher marks.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(b)	**What lessons can be learned from the lives of early Muslims about remaining steadfast in their faith?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. One of the lessons could be that the early Muslims had such a deep faith in God and their new belief, that they were willing to give up their lives rather than give up their faith. It does not mean that Muslims now should do the same, but it suggests that a person can hold onto their faith even in difficult circumstances and that turning to God is what will help them get through difficult times. Another lesson could be that even the strongest believers in God and Islam will be tested with hardship. This is important to know so a person can stay focused and steadfast to their faith even when faced with tests. Other lessons could be that hiding your faith in public can be a solution during situations where you feel like you may be harmed by people who do not like your beliefs. Holding on to your faith is more important than declaring it publicly. Another way to show devotion to your faith can be to help and support new Muslims who are struggling to learn about their new faith, or by supporting people who are being treated badly because of their faith.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(a)	**Describe the events of the Battles of Mu'ta and Hunayn.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. Mu'ta: This was the fiercest battle during the Prophet's lifetime, fought in 629 (8AH). The Prophet (pbuh) had sent al-Harith ibn 'Umair al-Azdi carrying a letter to the ruler of Basra, inviting him to Islam. He was intercepted and killed by the governor of al-Balqa' Shurahbil Ibn Amr. The Prophet (pbuh) had to act over this killing and so mobilised an army of 3000 men; people near the scene of al-Harith's murder would be invited to Islam and if they accepted, no battle would ensue. Zayd ibn Haritha was to lead the army, Ja'far ibn Abi Talib would replace him if he fell, and 'Abdullah ibn Rawaha would then replace Ja'far if he fell. Heraclius sent 100 000 troops with another 100 000 from tribes allied to the Byzantines. The two armies fought relentlessly. Zayd was martyred and so Ja'far took his place. He had his right arm cut off, then his left, and eventually he too was martyred. 'Abdullah then took his place and fought until he was martyred. Khalid ibn Walid stepped up to take leadership and showed his skills as a strategist; the Muslims from the back were asked to come to the front to give the impression of reinforcements, then they gradually retreated to save lives. The Byzantines, thinking they had to fight a renewed army did not come forward again, which allowed the battle to end. Hunayn: This battle occurred in 630 (8AH). Following the conquest of Makkah, the tribes of Hawazin and Thaqif wanted to fight the Muslims. The tribes wanted to halt the spread of Islam, and defend their polytheistic beliefs, gathering an army of 20 000. Hearing of their aggressive intentions, the Prophet (pbuh) marched to meet them with 12 000 men. The enemy hid in the valley of Hunayn and when the Muslims stopped to pray, the tribes ambushed them, hurling stones and shooting arrows. The enemy attack became fierce, and many Muslims started to retreat. The Prophet (pbuh) called out: 'Come on, people! I am the Messenger of Allah. I am Muhammad, the son of Abdullah.' Eventually the Prophet's troops returned, and they went on to defeat the enemy tribes.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(a)	Because the enemy's leader Malik ibn 'Awf had told everyone to take their families and belongings with them, the Muslims captured huge spoils of war. This battle is mentioned in Sura Tawba, v25–26.	
4(b)	**What lessons can be learned from the Prophet's actions at the Battle of Hunayn?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. The Prophet (pbuh) wanted to fight the tribes to defend Islam. Some may argue this shows that Muslims can take action to defend themselves against those who want to harm Islam. The Prophet (pbuh) also rallied the Muslims to come back and fight. This shows the importance of sticking together and also in not giving up when one sets out to do something, even if things get difficult. The Prophet (pbuh) also showed clemency after winning the battle. The Prophet's foster sister Shayma was among the captives, and he treated her with great courtesy, teaching Muslims to be merciful to captives. The Prophet (pbuh) also gave more generously to the Makkan Muslims than to the Ansars, saying later that his presence with them in Medina was a gift in itself, teaching Muslims that love of the Prophet (pbuh) is a greater gift than money.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(a)	**Write about the life of ʿAisha during the years she was married to the Prophet (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. ʿAisha was the daughter of the Prophet's close companion, Abu Bakr. She was married to the Prophet (pbuh) in Madina at a young age and became his third wife. Due to her youth, the Prophet (pbuh) encouraged her to spend time with her friends. She was married to the Prophet (pbuh) for nine years. She was known for her intelligence and sharp memory and became one of the greatest narrators of Hadith. She questioned the Prophet (pbuh) on many things, which is why she was able to remember so many aspects of his life and why many legal (*fiqh*) rulings come from her narrations. ʿAisha was present at various Battles, nursing soldiers wounded in combat. She was involved in many important events in the life of the Prophet (pbuh), and verses were revealed to the Prophet (pbuh) about her in relation to event of the necklace (Nur:11-19). She had been left behind after the caravan she was travelling in left without her, and then she was taken back to Madina by Safwan ibn-Salami. This caused people to slander her, and the verses were revealed to prove her innocence. Another incident in the Qur'an related to her was when there was a delay to the same caravan as when her necklace was lost, and the Muslims had no water for making ablution for the *'asr* prayer. Many of the companions were frustrated by this, and then God revealed passages relating to dry ablution, *tayummum*. She had good relations with the Prophet's other wives, mainly Sawda and Hafsa, but was sometimes jealous of some of the wives. She accompanied the Prophet (pbuh) on the final pilgrimage and when she started her menses, he told her what to do which provided the legal (*fiqh*) rulings for women going on Hajj. She also insisted on completing an umrah as she hadn't been able to before the rites of Hajj. The Prophet (pbuh) told her to go to a stated point (*miqat*), today known as Masjid ʿAisha, to put on her *ihram* and then perform her umrah. During the Prophet's final illness he asked if he could stay in her house and the other wives agreed. The Prophet (pbuh) passed away whilst he was with ʿAisha. Candidates will not be credited for mentioning her life after the Prophet's death.	**10**

Question	Answer	Marks
5(b)	**How can Muslims today apply lessons learned from ʿAisha's life about the importance of education and knowledge?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. ʿAisha married young, but this did not stop her from learning and seeking knowledge. This shows that the pursuit of knowledge is recommended for women and should not be stopped even after marriage. Muslim women of all ages could take inspiration from 'Aisha's life to seek education. ʿAisha was one of the foremost narrators of Hadith and knew Islamic rulings better than anyone, so many people would go to her to ask questions and learn. This shows that if you learn, it is also important to teach and that you should go and learn from those who know, whether they are male or female. This may encourage those with knowledge to pursue a career in education.	**4**

ph

© Cambridge University Press & Assessment 2025

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/12**

Paper 1 **October/November 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2025

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

© Cambridge University Press & Assessment 2025

LEVELS OF RESPONSE
AO1: Knowledge – part (a) questions
Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark **Question 1**	Mark **Questions 2–5**	Description
4	4	8–10	• A well-structured, clear, and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed, and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	• No creditable content

AO2 (Understanding - part (b) questions)

Level	**Mark**	**Level Descriptor**
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	• No creditable content

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1	**Choose any <u>two</u> of the following passages from the Qur'an, and:** **Sura 6.75–79** 75. So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78. When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79. 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.' **Sura 2.21–22** 21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know. **Sura 108** 1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(a)	**Briefly describe the main theme(s) in each passage.** **Use the AO1 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Sura 6.75–79** **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way, e.g. • **Power**: God's power is shown through His ability to control the sun and the moon, • **Signs**: His signs are in creation, and the sign of His power is that He does not fade or die away, whilst things in creation do. • **Guidance**: The passage also shows His relationship with His prophets, as Ibrahim was searching for God, and God uses signs to guide them. • ***Tawhid***: His Oneness is pointed to through these signs and His power and so these verses tell Muslims to worship God alone. **Sura 2.21–22** **The main theme is Allah's relationship with the created world**. Candidates will develop these themes in their own way, e.g. • **Creator**: God is the Creator of humankind so they should only worship Him. • **Piety**: God's worship creates piety. • **Creation**: He also created what is for the benefit of humankind (guidance, fertile earth, shade and water from sky), • **Sustenance**: God also provides sustenance to His creatures. He has made permanent arrangements and set up systems for that. • **Gratitude**: People should be grateful to God for what He has created and provided. • ***Shirk***: Humankind should not commit the greatest sin of associating partners/rivals with God. • ***Tawhid***: He is the only Creator and Sustainer. **Sura 108** **The main theme is Allah's Messengers.** Candidates will develop these themes in their own way, e.g. • **Consolation**: This sura was revealed as a consolation to the Prophet (pbuh) and foretold the destruction of his opponents. • **Gifts**: God has given the Prophet (pbuh) *Kawthar*, which has various meanings. • ***Kawthar***: Most common is a river in paradise, but also has the meaning of progeny, guidance in abundance, success and his followers. • **Worship**: God commands His followers to pray to Him. • **Grateful**: To show his gratitude the Prophet (pbuh) in particular, and Muslims in general, are expected to worship God and display the spirit of sacrifice, determination and good character.	**4**

Question	Answer	Marks
1(b)	**Briefly explain the importance of these themes in a Muslim's life today** **Use the AO2 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Sura 6.75–79** • The importance is that it creates a strong link with God and strengthens belief in His Oneness, so Muslims should not look up to anything/anyone else, to help them in their lives and solve their problems. • It shows Muslims how God guided His messengers, in this case Ibrahim. Humans should use their minds to ponder upon God. • God's signs invite Muslims to observe their environment. It creates awe and wonder to help get closer to Him. It reminds humankind that He is the creator of all things, and this realisation helps them turn to Him only in times of need. **Sura 2.21–22** • The themes of these verses invite people to ponder about God and nature. • Humans must worship their Creator. • The natural world is a comfort for humankind, and so they should look after it. • God provides the world for humankind so humans should be responsible and look after their environment and not be wasteful. • Gratefulness to God should also be displayed. • Humans should acknowledge from whom their sustenance has come, and rely on God for everything. • They should also abstain from setting rivals with God. **Sura 108** • The teachings give an insight into how the relationship between God and the Prophet (pbuh) has lessons for Muslims. Muslims today are the future generation of followers that was given to the Prophet (pbuh), and so this sura gives hope to people in times of need. Future hope is also given with the promise of the *Kawthar* in Paradise. • God always intervenes in times of difficulty so Muslims should always remember to look to Him for help and support, and not feel disheartened in times of difficulty, e.g. during illness or oppression. Muslims should remain steadfast despite the difficulties or mockeries they may face. • Even prophets were tested and faced hardships but remained steadfast, so Muslims should not despair of God's mercy when facing hardships.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(a)	**Write about how God describes Himself. Refer to <u>three</u> of the following set passages: Suras 2.255, 6.101–103, 41.37, 42.4–5 and 112.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. God describes Himself in various passages in the Qur'an so that humans can know Him. Many of the passages have similar themes, especially about God's Oneness, but often they will describe the themes in a particular way. **God's Oneness is clearly described in 2.255, 6.101–103 and Sura 112.** They all emphasise His Oneness in different ways. In sura Baqara, 2.255 God starts with 'Allah, there is no god but He, the living, the self-subsisting, the eternal.' Here God's oneness and uniqueness is described through the fact that He does not die, there is no end to Him, which is in contrast to everything else in creation. In sura al-An'am, 6.101, God emphasises His Oneness, stating that He has no son and He has no partner because no one can compare to him, then in the next verse stating that there is no god but Him. Sura Ikhlas, 112, is considered to be the main sura in the Qur'an that explains God's oneness and uniqueness. It says that He is eternal and complete in everything, that He does not have any family, partners or children, and that He is completely unique in every way. **God describes Himself as the Creator of everything.** Sura al-An'am, 6.101–103 says that the origin of everything in the heavens and earth is from Him, being the Creator. He created everything from nothing. Sura Fussilat, 41.37, describes His signs and that He is the creator of the sun and the moon and the order and cycle that they follow. **God also describes Himself as the one who sees and knows everything.** In sura 6.101–103 He says that although humans and creation cannot see Him, He can see everything and so humans should know that He is aware of what they do, good and bad. This is also mentioned in 2.255 by saying that God knows what has happened and what is to come and so His knowledge of all that happens is complete. What humans know from this knowledge is because He has allowed it to be known. **God tells humans that He does not have human attributes, being completely unique.** As mentioned in sura Baqara 2.255 – He does not sleep nor gets tired. He also does not have any family, no partners or children, as referenced in sura Ikhlas, 112. **Being the most forgiving and merciful** is another way God describes Himself, which is referenced in sura 42.4–5.	**10**

Question	Answer	Marks
2(b)	**How can these descriptions of God help Muslims in their daily lives?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. These descriptions can help Muslims by helping them understand what God is and isn't like, so they do not think something about God that is not suited to Him, such as thinking that He has family. This would help Muslims worship Him alone and not think about whether they should be worshipping other beings. It helps them understand that He knows everything about what people are doing or thinking, and that they cannot hide their actions from Him – this helps them know that He will judge them according to what they do, not what others may think of them, and that there will be justice according to their actions. It can also help them understand that if they make mistakes, they can ask God for forgiveness as He loves to forgive, even if others are not forgiving when a person is sorry for what they have done.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(a)	**Describe the way the Prophet (pbuh) began openly calling the Makkans to Islam and their reaction.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. After a few years of secret preaching and keeping Islam hidden, the Prophet (pbuh) was commanded to start preaching openly. 'And admonish thy nearest kinsmen,' sura 26.214. First, he invited his kinsmen together and told them about his belief in one god, and asked them to come to his faith. Abu Lahab rejected him, but Abu Talib offered support. God sent another revelation in which the Prophet (pbuh) was commanded to preach openly; 'Therefore, expound openly what thou art commanded, and turn away from those who join false gods with Allah,' sura 15.94. The Prophet (pbuh) stood on Mount Safa and called the people to Islam. He said: 'If I were to tell you that there were some horsemen in the valley planning to raid you, will you believe me?' They said: 'Yes, we have never experienced any lie from you.' He said: 'I am a warner to you before a severe torment.' Abu Lahab promptly replied: 'Perish you all the day! Have you summoned us for such a thing?' The verses from sura Lahab were revealed in response: 'Perish the two hands of Abi Lahab' (sura 111:1). They rejected his call to Islam, and subsequently went on to mock and torture the Prophet (pbuh) as well as the new Muslims such as Bilal. Ammar bin Yasir and his family also faced persecutions at the hands of Makkans. The Prophet (pbuh) was called a mad man, or possessed by *jinn* (sura 15.6, 68.51). Abu Lahab forced his two sons to divorce the Prophet's daughters Ruqayya and Umm Kulthum. They laughed and mocked the Prophet (pbuh) after his son's death, calling him '*abtar*'. Abu Jahl had the foetus of a she-camel placed on the Prophet's back while he was praying at the Ka'ba, which was removed by Fatima. He had rubbish thrown on him when he walked in the street. They tried to pressure Abu Talib to force the Prophet (pbuh) to renounce his mission, but the Prophet (pbuh) refused, and Abu Talib continued to support and protect him. The Makkans tried to bribe the Prophet (pbuh) with vast riches and marriage to the most beautiful woman in Makka, both of which he refused. The Prophet (pbuh) and Banu Hashim were boycotted and were not allowed business dealings or social contact with the Makkans; they stayed in Shib i Abi Talib for three years, where they had little food or water.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(b)	**What lessons can Muslims learn from the Prophet's response to the Makkans reaction, and apply in their own lives?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. One of the lessons could be that the Prophet (pbuh) showed resilience and patience when the Makkans were taunting him. He did not taunt them in return or cause them harm in return. He stayed steadfast to the faith even though he did not know how long the difficulties and tortures would last. He did not stop preaching Islam and did not hide away or hide his faith. Muslims can apply this in their own lives when they are in difficult situations, whether they are being treated badly at school or work. It may be better not to retaliate or cause harm to others, but they can still continue to have strength in their faith, and they can take measures to protect their faith.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(a)	**Describe the way the relationship between the Emigrants (*Muhajirun*) and Helpers (*Ansar*) developed in Madina.** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. When the Muslims of Makka first arrived in Madina they had few belongings. The Muslims of Madina (mainly from the Aws and Khazraj tribes), who had invited the Prophet (pbuh) to their city, were happy to welcome the migrating Muslims. To unite the two groups, the Prophet (pbuh) made them brothers, pairing each of the Ansar with one of the Muhajirun. This was to help each other materially and spiritually. The Ansar had already been eager to help their migrating brothers and sisters with accommodation and food. The Prophet (pbuh) gathered the two groups and started calling out the name of one Ansar and one Muhajir. The Prophet (pbuh) took 'Ali as his brother. Sa'd ibn ar-Rabi and Abdur Rahman ibn Awf were made brothers and Sa'd was willing to share half his property and divorce one of his wives for Abdur Rahman to marry. He refused, saying 'direct me to the nearest market place so that I may make my fortune with my own hands.' Other pairings included Ja'far ibn Abi Talib and Mu'adh ibn Jabal, Bilal ibn Rabah and Abu Rawahah, Talha ibn Ubaydullah and Ka'b ibn Malik. The Ansar wanted to share their date palms with the Muhajirun but the Muhajirun refused, so the Ansar offered them work in their orchards and in return they were given dates. In this way the Madinans gave protection and material assistance to their Makkan brothers and the Makkan came with their faith to share and spread in Madina. Initially the Ansar and Muhajirun could inherit from one another but later that was abrogated to say that inheritance was mainly to be given to families (sura 33.6). The virtue of these two groups has been mentioned in the Qur'an, e.g. 'Those who believed and emigrated and carried out jihad in the way of Allah with their wealth and lives are greater in rank in the sight of Allah, and it is they who are the successful.' (sura 9.20).	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(b)	**To what extent can relationships such as those between the Ansar and Muhajarun be developed by Muslims today?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. It could be said that this kind of relationship can be nurtured in communities because it is easy to be able to share things with those in need. Even when you do not know someone personally, you can contact organisations that may work with those who need support and offer your money/belongings to them. It is also possible to share with neighbours and friends in the community, whether it is food or items you know others may need. Another way to develop this relationship would be to help educate others in the community, either by tutoring children or setting up religious studies classes. However, it may not always be possible to nurture this kind of relationship because not everyone knows the people they live near to, and they may live in areas where they do not see people in need or know if there are people in need. Poor relations between countries, political or technological factors may make it much more difficult for modern Muslims to practice this sort of relationship building. Other factors such as immigration policies or local/international regulations may prevent people from being able to help others in the way the early Muslim community helped each other.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(a)	**Write about the main roles played by the Scribes of the Prophet (pbuh).** **Use the AO1 Levels of Response.** Candidates should include some of the following points. All other relevant points must be credited. There were a number of Companions who acted as scribes of the Prophet (pbuh) and they each had different tasks, such as writing the revelation, recording public contracts and transactions, and writing letters sent from the Prophet (pbuh) to other leaders. The Qur'an was written in its entirety during the Prophet's time even though it was not compiled in one text. The scribes wrote down verses on a number of materials e.g., parchments, bone, dried leaves, amongst other things. The Prophet (pbuh) used to instruct the scribes about the sequence in which a revealed message was to be placed in a particular Sura (chapter). Zayd ibn Thabit reported, 'We used to record the Qur'an from parchments in the presence of the Messenger of God.' **Zayd ibn Thabit** was one of the most prominent scribes of the revelation, writing the revelation while the Prophet (pbuh) was alive, subsequently having most of the Qur'an in written form. He was also asked by the Prophet (pbuh) to learn Hebrew so he could respond on the Prophet's behalf to the Jews who wrote to the Prophet (pbuh). In addition to this he learned Persian, Roman, Coptic and Ethiopian languages to be able to communicate with people from those areas. Zayd ibn Thabit also used to write letters to the kings on behalf of the Prophet (pbuh). Some of the Companions were official scribes who wrote letters and treaties for the Prophet (pbuh). **Ubayy ibn Ka'ab**, had memorised the Qur'an and wrote portions of the Qur'an for his own use. He is one of the people the Prophet (pbuh) recited to and told others to learn Qur'an from him. Ubayy also wrote letters to heads of state for the Prophet (pbuh). **'Ali** was also an important scribe and wrote verses of the revelations, as well as writing treaties for the Prophet (pbuh). He was the main scribe in charge of writing the Treaty of Hudaybiyya on behalf of the Prophet (pbuh). **Abdullah ibn Mas'ud** was known for his knowledge of the Qur'an and the Prophet (pbuh) said about him, 'Whoever wants to read the Quran as fresh as when it was revealed, then let him read according to the recitation of Ibn Umm Abd.' He was someone who wrote portions of the Qur'an. Candidates might mention other scribes but should say what their roles were.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(b)	**To what extent is it easier to record Islamic knowledge now than in the time of the Prophet (pbuh)?** **Use the AO2 Levels of Response.** Candidates can give other examples and all relevant answers should be credited. Candidates may argue that it is easier to document knowledge now because literacy rates in the modern world are significantly higher than those in the time of the Prophet (pbuh), meaning that many more people are able to record Islamic knowledge. Writing tools are also more easily available to write information down from scholars and teachers, which means that Islamic knowledge is being preserved and documented more easily. It could also be said that it is easier now because access to technology allows people to scan and store information in a way that could not have been done before, and so important documents can be kept for longer without them being lost or damaged. However, it could be argued that it is not as easy from the point of view that it can become more difficult to verify the Islamic knowledge you want to preserve. This is especially true if it is online, as you do not know if it is authentic and there is a lot of information presented by people who may not be knowledgeable in the Islamic sciences.	**4**

© Cambridge University Press & Assessment 2025

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/21**

Paper 2 **October/November 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2025

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

© Cambridge University Press & Assessment 2025

LEVELS OF RESPONSE
AO1: Knowledge – part (a) questions
Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** **Hadith # 16** The believers are like a single man; if his eye is affected, he is affected; and if his head is affected, he is all affected. **Hadith # 4** A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said, Yes. **Hadith # 9** No one eats better food than that which he eats out of the work of his hand. **Hadith # 2** None of you believes until he wants for his brother what he wants for himself.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(a)	**Describe their teachings about what Muslims believe.** **Use the AO1 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Hadith # 16** The teachings given in this Hadith focus on brotherhood in Islam. Islam promotes unity amongst the believers and urges believers to come to the aid of their brothers in times of difficulty and hardship. The example of the human body is given in the Hadith to highlight this relationship. Just like the head is the command centre which controls all our thoughts and actions and is vital to humans, brotherhood is essential to Muslims as it binds and holds them together. **Hadith # 4** The teachings given in this Hadith state that Islam is a very simple religion to follow and practice and that the minimum requirement for attaining Paradise is the fulfilment of the Pillars of Islam. Abiding by what God has made permissible and staying away from the forbidden acts in Islam is also an important teaching that if acted upon will earn the believer Paradise. **Hadith # 9** This short Hadith carries important teachings for Muslims. The Hadith's teachings are instructing all believers to work hard and do everything to the best of their abilities. The Hadith teaches believers to earn their living honestly, avoiding all forbidden ways of earning and to live within one's means. Reliance on God and dignity of labour are also key teachings highlighted of the Hadith. **Hadith # 2** The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity and to deal with people the way you would want them to deal with you. Desiring and wanting for others the very best and what you desire for yourself is another important teaching given in this Hadith. The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless. However, the desire for others to do well and prosper in all aspects of life keeps envy at bay and promotes brotherhood and love in the community.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Use the AO2 Levels of Response.** Answers may include some of the following ideas, but all valid material must be credited. **Hadith # 16** Muslims can put the teachings of this Hadith into action by keeping aware of the needs and sufferings of their fellow Muslims in the community and the wider world. An example could be that if someone in the community is widowed and struggling, she should be helped financially or emotionally or both if needed. If Muslims of another country are being oppressed Muslim nations should come to their aid and send them relief packages or provide them with refuge in their countries. **Hadith # 4** Muslims can put the teachings of this Hadith into action by wholeheartedly accepting God as their Creator and Master and by putting into practice the principles of Islam e.g., by saying the prescribed *salat* five times a day; keeping away from food and drink that God has prohibited etc. Yet another way Muslims can put the teachings of this Hadith into action is by understanding that the fulfilment of what is obligatory is more important than that which is optional. The Prophet (pbuh) was never strict about optional *ibadah*; he only did t*arawih* prayers twice publicly in his lifetime so that he could set an example that only the Pillars of Islam are compulsory. **Hadith # 9** Muslims today can act upon the teaching of this Hadith by following the example of the Prophet (pbuh) and the prophets that came before him who all earned their livelihood, by doing the work that was available, and which earned them an honest living. Many of them were shepherds so we today must not shy away from doing simple jobs or those that don't pay a lot as every job has its own merit, the focus should be on earning an honest living. Even as the ruler of Madina, the Prophet (pbuh) participated in the construction of the mosque in Madina, and the digging of the trench in the Battle of Khandaq. He did not think that working with his hands or doing manual labour was beneath his dignity. He acted upon his teachings and has left Muslims his example to follow.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)	**Hadith # 2** The teachings of this Hadith can be put into action by responding to the needs of others e.g., sending donations, clothing or other necessities to refugees who have been displaced from their own countries on account of war or natural calamity. Volunteering to work at food banks to provide hot meals or food parcels to those in need, is another way in which the Hadiths teachings could be put into practice. A Muslim must never take pleasure in another's misfortune and must be willing to come to the aid of Muslims and humanity at large.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(a)	**Write about the importance of knowing the Hadiths of the Prophet (pbuh) and of following his *sunna* for Muslims.** **Use the AO1 Levels of Response.** There are several reasons why it is important for Muslims to know the Prophet's Hadiths and to follow his *sunna*. Firstly, Muslims need to know the Prophet's Hadiths to understand their faith. Many of the Islamic practices are based on following his action or *sunna* as the Qur'an does not go into the details of them and covers them briefly. Examples to highlight this point can be given by the candidates. Hadiths are also a source of *sharia* law after the Qur'an. The Prophet (pbuh) laid down principles of law in his Hadiths regarding all aspects of law making. Knowledge and understanding of the Hadiths is important to live one's life according to the *sharia.* Again, examples of *sharia* law need to be given to develop the answer. The Prophet's Hadiths have been a source of guidance to Muslims throughout the ages, and even today are most useful in putting one's faith into practice and in the use of *ijma* and *qiyas.* The Prophet's interaction with his wives and children shows Muslims how to behave with their families and therefore are important for them to know. Finally, it could be said that the importance of following the Prophet's *sunna* lies in the fact that God Himself asks Muslims to do so. The Qur'an itself says, 'Obey Allah and obey the Prophet' [64:12].	**10**
2(b)	**How do Muslims benefit from following the Hadiths**? **Use the AO2 Levels of Response.** Muslims benefit from following the Prophet's Hadiths as it guides them in all areas of life e.g., personal, legal and social. Simply having knowledge of the Hadiths is not enough – they must be put into practice for any benefit to be gained from them. Candidates must draw out this connection between knowledge and practice to be rewarded. The Prophet (pbuh) was the Messenger of God, the interpreter of the Qur'an and his life was based on the teachings of the Qur'an and thus his Hadiths give Muslims the perfect teachings of how to practice their faith, live their lives and earn God's pleasure. When Muslims lead a life which is based on the Hadiths, it will benefit them in the afterlife. By following the Prophet's Hadiths Muslim can improve both individually and at the community level. Examples of the benefits of following the Prophet's Hadiths can be given to develop the answer.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(a)	**Write an account of 'Uthman's selection as caliph and how he governed the caliphate.** **Use the AO1 Levels of Response.** For this answer the candidates need to say how 'Uthman was elected from a panel of six well respected members of the community of Madina that 'Umar had set up on his deathbed. The names of the six members and the process of election by which 'Uthman was elected is needed in the candidate's response. His administration started in 644 and ended in 656, and it could be said that he administered with mercy and generosity and proved skilful in handling the vast caliphate. He started his reign with a popular gesture by adding 100 dirhams to the annual stipends and by increasing the control of the central government over garrison cities. Candidates need to write about other administrative policies which 'Uthman introduced which proved him to be a skilful administrator. Candidates could also say that his administration can be divided into two parts, the first 6 years were seen as very successful and the last six years had issues and were a direct result of 'Uthman appointing his relatives / tribesmen to important government posts and not overseeing their actions closely. 'Uthman not addressing the complaints against his governors and administration led to the rebellion in which he was martyred.	**10**
3(b)	**To what extent was 'Uthman a successful military commander? Give reasons to support your answer.** **Use the AO2 Levels of Response.** 'Uthman can be seen as both a successful and unsuccessful military commander. On the one hand, he was able to suppress revolts that broke out after 'Umar's death, maintaining control over newly conquered territories. In Egypt, an early rebellion supported by the Byzantine Empire was crushed by Amr ibn al-'As, showing effective military response under his leadership. He also oversaw significant naval expansion. The joint naval expedition against Cyprus in 649, led by Abdullah ibn Sa'd and Mu'awiya, was successful. Under his rule, the empire captured Cyprus and Crete and raided as far as Sicily, expanding Muslim influence in the Mediterranean. However, others argue that 'Uthman was not fully successful, as he struggled to manage growing internal unrest later in his caliphate. These rebellions eventually led to his assassination, suggesting a failure to maintain unity and control. All valid responses to be credited.	**4**

Question	Answer	Marks
4(a)	**Write about the compilation of the Qur'an, first under Abu Bakr and then under 'Uthman.** **Use the AO1 Levels of Response.** Candidates in this answer need to write about how, after the Battle of Yamama (632) in which many *huffaz* were martyred, 'Umar feared losing the Qur'an. His persuasion of Abu Bakr to compile it, Abu Bakr's reservations and eventual agreement, and the appointment of Zayd ibn Thabit and Zayd's collection process need to be given. A quote from Zayd when he was asked to compile the Qur'an and Umar's help with the compilation are all facts that can be added for further development of the answer. Details of how the compiled copy of the Qur'an was given to Hafsa after Umar's death, and so came to be called *mushaf Hafsa*, can also be given by candidates. By the time of 'Uthman's caliphate the Islamic empire had expanded greatly, and people were reciting the Qur'an in their own dialect. Huzayfa bin al-Yaman when returning from battle in Azerbaijan in 645 alerted the Caliph of this issue (details can be added here). He asked the Caliph to make a unified text so that the Qur'an would be read by all in the same way, avoiding any disunity and differences in its recitation. After consultation with the *shura* 'Uthman asked for the *Mushaf* from Hafsa and appointed Zayd to head a team of scribes to copy the *Mushaf.* Names of the other scribes, how long it took them to copy it, and the dialect in which it was written etc. need to be given for this compilation. That 4 more copies were made from 'Uthman's copy for the 4 points of the compass could be added to the development of the answer.	**10**
4(b)	**In your opinion, what were the benefits of a written Qur'an to Muslims in the time of the two compilations and today.** **Use the AO2 Levels of Response.** It could be said that Abu Bakr and 'Uthman's compilations of the Qur'an prevented the possibility of different versions of the Qur'an evolving over time and helped preserve the Qur'an at the time of their caliphates in its pure form. The compiled Qur'an thus became standardised, eliminating the possible danger of any change or mistake occurring in the text in the future. Later, as Islam spread, a written Qur'an became accessible to Muslims across the world and was beneficial to those who could not memorise the Qur'an by heart. A compiled Qur'an made it easier to translate it into different languages in latter times. Today because the Qur'an is in the written form it is easily available to all and can be accessed online as well. All valid answers to be credited.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(a)	**Give a detailed account of the method and importance of ablution (*wudu)* before prayer.** **Use the AO1 Levels of Response.** Ablution (*wudu*) is the act of attaining ritual purity. Four rites are mentioned in the Qur'an specifically for the performance of *wudu*. They are: • To wash the face from the top of the head to the chin and as far as the ears • To wash hands and arms up to the elbows • To wipe the head with wet hands • To wash the feet up to the ankles. The above is the compulsory *fard* practice of how to perform ablution. The *sunna* method of performing *wudu* is: • One must begin the *wudu* with God's name • The intention to perform the *wudu* must be made • A clean area should be used to perform *wudu* preferably facing the *qibla* and clean water should be used • Hands should be washed up to the wrists. *Miswak* or a brush must be used to clean one's teeth • The mouth should be rinsed (gargled) three times • The face is then washed from the forehead down to the throat, and from ear to ear • Both forearms are washed thrice, from wrists to elbows beginning with the right arm • After the above, wet palms are passed over the head(once), this is called *masah* of the head • Similarly, *masah* of the neck is performed followed by cleaning the ears back and front • Finally, the right foot and then the left foot are washed up to the ankles thrice each. *Wudu* is supposed to be in a continuous process such that each body part should be washed one after the other thrice and no body part should be allowed to dry before the next is washed in the prescribed way. The Prophet (pbuh) said that *wudu* is not considered to have taken place if any part of the body which is supposed to be washed remains dry. So, washing three times eliminates the possibility of any body part being left unwashed. The Prophet (pbuh) after *wudu* proclaimed the *shahadah*. It is important because it is through *wudu* that a person cleanses himself of any minor impurities. It is required for a believer to be purified before he performs the daily prayers. Islam lays great emphasis upon the concept of purity and cleanliness as the Prophet (pbuh) stated, 'Cleanliness is one half of faith'. The candidates could add that the Qur'an has also highlighted its importance, 'Allah loves those who make themselves pure'. It is believed that *wudu* washes away the sins of a believer and purifies them, hence it is given a lot of importance.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(b)	**What in your opinion are the benefits of dry ablution (*tayammum*)?** **Use the AO2 Levels of Response.** Candidates for this part answer could say that permission for *tayammum* is given by God in the case of non-availability of water or on the grounds of illness. God in the Qur'an has clearly said that 'Allah does not wish to place you in difficulty but to make you clean.' Candidates can go on to say that *tayammum* benefits the believer as it prepares the believer mentally for the worship they are about to perform. To create a connection between God and the believer and to move the focus of the believer from the world to God. *Tayammum* also removes one's sins so those who may not be able to access water due to its unavailability or because of illness are not deprived of the benefits of prayer, as indeed God is just to all.	**4**

© Cambridge University Press & Assessment 2025

CAMBRIDGE
International Education

Cambridge O Level

ISLAMIYAT **2058/22**

Paper 2 **October/November 2025**

MARK SCHEME

Maximum Mark: 50

Published

This mark scheme is published as an aid to teachers and candidates, to indicate the requirements of the examination. It shows the basis on which Examiners were instructed to award marks. It does not indicate the details of the discussions that took place at an Examiners' meeting before marking began, which would have considered the acceptability of alternative answers.

Mark schemes should be read in conjunction with the question paper and the Principal Examiner Report for Teachers.

Cambridge International will not enter into discussions about these mark schemes.

Cambridge International is publishing the mark schemes for the October/November 2025 series for most Cambridge IGCSE, Cambridge International A and AS Level components, and some Cambridge O Level components.

© Cambridge University Press & Assessment 2025

Generic Marking Principles

These general marking principles must be applied by all examiners when marking candidate answers. They should be applied alongside the specific content of the mark scheme or generic level descriptions for a question. Each question paper and mark scheme will also comply with these marking principles.

GENERIC MARKING PRINCIPLE 1:

Marks must be awarded in line with:

- the specific content of the mark scheme or the generic level descriptors for the question
- the specific skills defined in the mark scheme or in the generic level descriptors for the question
- the standard of response required by a candidate as exemplified by the standardisation scripts.

GENERIC MARKING PRINCIPLE 2:

Marks awarded are always **whole marks** (not half marks, or other fractions).

GENERIC MARKING PRINCIPLE 3:

Marks must be awarded **positively**:

- marks are awarded for correct/valid answers, as defined in the mark scheme. However, credit is given for valid answers which go beyond the scope of the syllabus and mark scheme, referring to your Team Leader as appropriate
- marks are awarded when candidates clearly demonstrate what they know and can do
- marks are not deducted for errors
- marks are not deducted for omissions
- answers should only be judged on the quality of spelling, punctuation and grammar when these features are specifically assessed by the question as indicated by the mark scheme. The meaning, however, should be unambiguous.

GENERIC MARKING PRINCIPLE 4:

Rules must be applied consistently, e.g. in situations where candidates have not followed instructions or in the application of generic level descriptors.

GENERIC MARKING PRINCIPLE 5:

Marks should be awarded using the full range of marks defined in the mark scheme for the question (however; the use of the full mark range may be limited according to the quality of the candidate responses seen).

GENERIC MARKING PRINCIPLE 6:

Marks awarded are based solely on the requirements as defined in the mark scheme. Marks should not be awarded with grade thresholds or grade descriptors in mind.

© Cambridge University Press & Assessment 2025

Annotations guidance for centres

Examiners use a system of annotations as a shorthand for communicating their marking decisions to one another. Examiners are trained during the standardisation process on how and when to use annotations. The purpose of annotations is to inform the standardisation and monitoring processes and guide the supervising examiners when they are checking the work of examiners within their team. The meaning of annotations and how they are used is specific to each component and is understood by all examiners who mark the component.

We publish annotations in our mark schemes to help centres understand the annotations they may see on copies of scripts. Note that there may not be a direct correlation between the number of annotations on a script and the mark awarded. Similarly, the use of an annotation may not be an indication of the quality of the response.

The annotations listed below were available to examiners marking this component in this series.

Annotations

Annotation	Meaning
SEEN	Indicates that the point has been noted, but no credit has been given.
	Correct point

LEVELS OF RESPONSE

AO1: Knowledge – part (a) questions

Question 1 (a) has a maximum mark of 4 and **Questions 2–5** have a maximum mark of 10.

Level	Mark Question 1	Mark Questions 2–5	Description
4	4	8–10	• A well-structured, clear and comprehensive response • Demonstrates extensive and accurate knowledge relevant to the question • Points are detailed, well-developed and relevant • Likely to quote Qur'an verses and Hadiths to support points made or other relevant quotations
3	3	5–7	• A well-structured and clear response • Demonstrates sound accurate knowledge which is relevant to the question • Points are elaborated upon and generally accurate • May quote Qur'an verses and Hadiths to support points made or other relevant quotations
2	2	3–4	• An attempt to present a structured response to the question • Response lacks cohesion or is undeveloped • Demonstrates some knowledge of the subject covering some of the main points but without detail • Points made are sometimes relevant and accurate but limited
1	1	1–2	• Some attempt to answer the question • Lacks cohesion and structure • Demonstrates limited knowledge of the subject • Responses made are limited with little connection to the question
0	0	0	No creditable content

AO2: Understanding – part (b) questions

Level	Mark	Description
2	3–4	• Responses demonstrate a clear understanding of the question • Able to use own opinions to engage with the question and present reasoning that demonstrates their understanding
1	1–2	• Responses demonstrate some understanding of the question • There are descriptive and factual references to the question with limited discussion of the material
0	0	No creditable content

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1	**Choose any <u>two</u> of the following Hadiths, and:** **Hadith # 6** Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith. **Hadith # 11** 'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger. **Hadith # 15** God will not show mercy to him who does not show mercy to others. **Hadith # 7** It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property'.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(a)	**Describe their teachings about what Muslims believe.** **Use the AO1 Levels of Response.** **Hadith # 6** The main teaching given in this Hadith is to maintain peace in society whilst at the same time acknowledging the presence of evil and using lawful and peaceful measures to remove it or correct the issue. The focus of all action should be on the welfare and betterment of the community. **Hadith # 11** The set Hadith gives important teachings to Muslims on their obligations in the community and the rewards their fulfilment will earn them. It teaches Muslims to firstly care for and look after orphans and to look after and help the most vulnerable in society. Kind treatment towards orphans is a moral duty of believers for which they are rewarded by God and earns them the closeness of the Prophet (pbuh) in Paradise. **Hadith # 15** Two of God's oft repeated attributes are *Rahman* and *Raheem*. The Qur'an also repeatedly tells Muslims about God's mercy and forgiveness. The teaching of this Hadith bearing the above in mind is asking believers to develop the traits of mercy and kindness, in their own personalities and to show compassion to all living things. The rights of fellow beings are stressed upon by God Himself and to get His mercy believers must in turn be merciful to those around them. **Hadith # 7** The Hadith gives an important teaching to all Muslims stating that to achieve a distinctive position or to be ranked amongst the best of men a believer must always be engaged in God's service with their person or property or wealth. The purpose of the engagement should always be to help make the community and the wider society pious and in its establishment, one must abide by the laws of God as taught to believers by the Prophet (pbuh).	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
1(b)	**Explain how Muslims can put these teachings into action.** **Use the AO2 Levels of Response.** **Hadith # 6** Some ways in which the teachings of the said Hadith can be put into action is by reporting corruption, e.g., electricity theft or bribes being paid to attain jobs or cheating in a classroom. Another way of acting upon the teachings given in the Hadith is by writing to newspapers about issues that need to be addressed. Always speaking the truth is a simple yet recommended action. All valid answers to be credited. **Hadith # 11** There are many ways in which the teaching of caring for orphans given in the Hadith can be put into practice. First, a Muslim can provide food, shelter and necessities to orphans. They could also adopt an orphan or make suitable arrangements for their safe living. If the orphan's father died leaving a debt it could be paid off by someone on behalf of the orphan or be exonerated by the lender. If on the other hand an orphan is left with an inheritance it could be invested wisely on their behalf and be given back to them when they come of age. Offering emotional support and advice on various matters to orphans are other means of putting into action the teachings given in the Hadith. **Hadith # 15** Muslims can put into action the teaching given in this Hadith by establishing brotherhood amongst themselves. This can be done by showing compassion to others, helping someone in their time of need be it emotional or financial, or caring for the sick. The Prophet (pbuh) showed mercy to his enemies as well. He prayed for the people of Ta'if when they stoned him and forgave the Makkans at the time of the Conquest of Makka. Likewise, Muslims today can forgive those who wrong them. Personal examples could be given here to expand on the answer. **Hadith # 7** There are many ways in which the teachings of this Hadith can be put into action. A believer can strive in the way of God by worshipping Him. By not only offering the obligatory five prayers but waking up to offer *tahajjud, nafl prayers*, etc. One could offer to do voluntary work in the community to better the lot of those in need, e.g., by teaching basic literacy to some children who do not have the means/access to go to school.	**4**

Question	Answer	Marks
1(b)	Financially contributing to projects like building mosques, providing drinking water to areas where there are droughts, helping communities affected by conflict across the world are all ways by which we can strive in God's way and attain His pleasure.	

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(a)	**Write about how the four sources of Islamic law are used in law making.** **Use the AO1 Levels of Response.** The Qur'an is an authority in Islamic law: it is the word of God. It is not questioned or contradicted by the other sources; it is the basis of legal rulings in Islamic law. The *sunnah* is the Prophet's example and is recorded in the Hadith; these emphasise and expand on verses in the Qur'an and explain how the Pillars of Islam are to be carried out, e.g., *salat* and *zakat*. They are also used when the Qur'an is silent on a matter, e.g., the inheritance given to a grandmother. The Hadiths also explain, qualify and provide exceptions to the absolute injunctions of the Qur'an. They are interlinked and are the two main (primary) sources, the Hadith never contradicts the Qur'an. Candidates may give examples of specific Hadiths, for example: those that explain the circumstances under which the hands of a thief can be cut off, or foods that are *halal* and *haram* apart from those mentioned in Qur'an. *Ijm'a* and *qiyas* are the secondary sources of Islamic law and became more important after the Prophet's demise and are used mainly for issues that did not arise during his lifetime. *Ijm'a* is the shared opinion of scholars. *Ijm'a* rulings include issues they have had to deal with since the time of the caliphs, such as the compiling of the Qur'an, and more recently, the permissibility of IVF. Those knowledgeable about Islamic law decide on new matters based on what they already know from the Qur'an and Hadith and then agree on a ruling. These rulings are based on existing Qur'anic guidance, so there is no contradiction or disagreement with the Qur'an. An example would be the *ijm'a* on the prohibition of marriage to one's grandmother based on a Qur'anic verse. *Qiyas* is analogy, the way it is applied is when one Islamic ruling is compared with another to derive a new ruling for a new issue. Examples of this could be the use of drugs such as cocaine being prohibited on the basis that intoxicants are prohibited. The original case will have a ruling based on the Qur'an, and therefore the ruling on the new case will have its basis in Qur'anic sources.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
2(b)	**Why do you think the Prophet (pbuh) allowed the exercise of personal reasoning (*qiyas*)?** **Use the AO2 Levels of Response.** Candidates need to give a response that shows understanding of why the Prophet (pbuh) encouraged the use of personal reasoning among his Companions. It could be said that he was aware that issues or problems could confront his community where there may not be a clear-cut answer in the primary sources, but he believed that, if the principles laid out in the sources were followed, a correct decision could be reached. Candidates may mention that use of *qiyas* tends to be used by people with sound Islamic knowledge, and the Prophet (pbuh) was confident that his Companions possessed this knowledge, so would therefore be able to reach sound decisions in light of Islamic teachings. Some candidates may give the example of his conversation with Mu'adh ibn Jabal in this part of the answer, and it can be given as development of the answer.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
3(a)	**Write about the way in which the lives of ordinary people improved during 'Umar's caliphate. Refer to his administrative policies.** **Use the AO1 Levels of Response.** 'Umar's period as caliph is regarded as the golden era in Islamic history. 'Umar introduced several administrative policies that made the caliphate well run and prosperous, and in which the living standard of the people improved a great deal. Some of the administrative policies and the way they improved the lives of people in 'Umar's caliphate that could be given by candidates are: As the empire expanded 'Umar divided the state into provinces and appointed qualified and experienced governors to run the states. *This made the caliphate safe, prosperous and well administered, leading to the prosperity of its people.* He made the judiciary separate from the executive and appointed judges. *This gave the citizens swift and impartial justice*. The *bait-ul-maal* was created under *Amils. This made the government finances safe from misuse and introduced checks and balances on public finance and kept corruption out of government*. Government officials when appointed had their credentials and finances scrutinised at the time of appointment and when they left government, *to ensure no wrong doings had taken place*. Complaints against officials were heard at the time of *hajj* and dealt with effectively and the officials were instructed to live simply. *All this ensured that the public servants were there to serve the people and ensure smooth running of government without any corruption*. 'Umar ran the affairs of the state by consultation hence *Majlis Shura* was continued with, *and a democratic system of government was kept in place.* Town planningand the building of roads and highways were all undertaken *to better the life of the people and make communication and defence of the caliphate better*. Mosques and schools were constructed *to make the populace well versed in religious and other subjects.* Cantonments were made for soldiers, and their needs were looked after. *This kept the armed forces content and happy and they were happy to serve the caliphate.* Special attention was given to the wellbeing of non-Muslims *which ensured good relations between all the citizens so much so that their affairs were settled by their religious laws. It fostered religious tolerance.*	**10**

Question	Answer	Marks
3(b)	**What were the effects of 'Umar's military successes on Muslims living under his caliphate?** **Use the AO2 Levels of Response.** Candidates could write about various impacts. It could be said that with military success came a lot of wealth to the treasury, which helped in the living standards of the people as the caliphate could meet the needs of all its people. The wealth brought into the caliphate as war booty also helped to improve infrastructure. Military successes gave Muslims a sense of their own strength and a sense of security which enabled the ruling body to focus on the wellbeing of the citizens. All valid responses to be credited.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(a)	**Write about the leadership qualities of the fourth caliph 'Ali.** **Use the AO1 Levels of Response.** Candidates need to **identify and describe the leadership qualities** of the fourth caliph 'Ali ibn Abi Talib. To develop their answers, candidates should **explain what each quality involved and how it was demonstrated during his leadership**. Some of the qualities that could be written about are his: • **Bravery:** He was given the title of Lion of Allah by the Prophet (pbuh) for his bravery in battles, and he displayed that bravery even during his caliphate when he had to go to war. He challenged Mu'awiyah to single combat to resolve the differences between them and to avoid spilling of Muslim blood unnecessarily. • **Justice:** Once 'Ali saw his stolen armour being sold by a Jewish man; in court 'Ali brought his son as his witness to prove the armour was his. The judge did not accept 'Ali's son's testimony as it could be biased and 'Ali accepted his judgment without question. This incident showed that 'Ali believed in fairness for all, including non-Muslims, and upheld the law **even when it went against him** — a key quality of just leadership. • **Simplicity:** Such was his simplicity that a Bedouin once found 'Ali shivering in the cold in a thin sheet because he could not afford to buy better cloth to keep himself warm. His simple lifestyle helped him connect with ordinary people and showed that he **did not misuse public resources**, a key trait of a trustworthy leader. • **Peace loving and a compromising nature:** He tried to negotiate with ʿAisha, Talha, and Zubayr to avoid the Battle of the Camel. He also negotiated with Muʿawiyah to bring an end to the Battle of Siffin. These actions reflect his desire to **preserve unity and prevent Muslim bloodshed**, showing his commitment to peace as a leader. • **He believed in equal opportunities for all and that positions of authority should be based on merit and piety:** When he became caliph, he warned Muslims against complacency, disloyalty, and insincerity. The officials he appointed reflected a new approach that included all Muslims, regardless of their status within the Quraysh. This helped promote justice and reduce tribal favouritism, leading to a more fair and inclusive government. • **Humility:** He lived simply and humbly even as caliph. One example is that he did not have bodyguards and was martyred whilst leading Friday prayers. • **Knowledge of the Qur'an and *sharia:*** His **deep knowledge** of Islamic teachings and law were evident throughout his caliphate. For example, he was often consulted for **religious and legal rulings** during the caliphate of Abu Bakr and ʿUmar as well, showing his wisdom and authority in religious matters.	**10**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
4(b)	**Which in your opinion was 'Ali's single most outstanding quality? Give reasons for your choice.** **Use the AO2 Levels of Response.** The chosen quality may be one that candidates have already written about in **Part (a),** or it could be a different one. The important thing is that the **choice is clearly justified** and **well-evaluated**. Candidates are expected to: • Give a **clear opinion** on which quality they consider the most outstanding. • Support their choice with **relevant examples** and **reasoned arguments**. • Show **understanding of 'Ali's character** and how this quality stood out among others. Candidates could, for example, choose his **love for the Prophet (pbuh)** as his most outstanding quality, and write about how he showed this love from a young age and remained loyal throughout the Prophet's life, even risking his own life for him. **All valid answers must be credited**, if they are supported with **logical reasoning** and show a clear understanding of why that quality is considered the most outstanding by the candidate.	**4**

© Cambridge University Press & Assessment 2025

Question	Answer	Marks
5(a)	**Write about and give the importance of the following three elements of the annual pilgrimage (*Hajj*).** • ***ihram*** • ***sa'i*** • ***rami*** **Use the AO1 Levels of Response.** Candidates need to write a descriptive account of the above three elements of *Hajj*, giving their significance. To be in ***ihram*** is to enter a state of ritual purity. Before wearing the *ihram*, pilgrims remove unwanted hair, bathe, and perform *wudu*. The *ihram* for men consists of two seamless white garments — the ***rida*** (upper cloth) and the ***izar*** (lower cloth). While in *ihram*, men must keep their ankles and heads uncovered. For women, *ihram* involves wearing loose-fitting, modest clothing that does not display adornments, with only the hands, face, and feet visible. The significance of *ihram* lies in its symbolism. It represents **equality and unity** among all pilgrims, regardless of race, nationality, or status. It reminds them that before God, all are equal, and worldly distinctions are set aside. The focus during *ihram* is solely on worship and submission to God, free from pride or ego. ***Sa'i*** is the ritual of walking between the hills of **Safa and Marwa**. One round consists of walking from Safa to Marwa, and the return from Marwa to Safa counts as the second round. This continues for **seven rounds**. During each round, men are required to run between the two green markers, while *dhikr* is encouraged throughout. *Sa'i* commemorates the story of **Hajra**, who ran between these two hills in search of water for her infant son, **Ismail**, after prophet Ibrahim left them in the desert by God's command. The well of Zamzam was revealed as a result of her efforts. The significance of *Sa'i* is profound. It highlights **faith, perseverance, and devotion**, especially through the actions of a woman. It also reflects **gender equality and respect for women** in Islam. Hajra's actions are honoured to the extent that both men and women walk in her footsteps as part of this sacred rite. ***Rami*** is the stoning of the three pillars known as the ***Jamarat,*** carried out over **three days** — the 10th to the 12th of ***Dhu al-Hijjah***. On the 10th, pilgrims throw seven pebbles at the **largest pillar** (*Jamarat al-Aqaba or Jamarat al-Kubra*), saying '***Bismillah, Allahu Akbar***' with each throw. On the 11th all three J*amarat* are stoned starting from the smallest, after stoning *du'a* is made facing the *qibla.* On the 12th again all three *Jamarat* are stoned starting with *Jamarat al Sughra then Wusta* after which *du'a* is made following which *Jamarat al*	**10**

Question	Answer	Marks
5(a)	*Aqaba / Kubra* is stoned after which the pilgrim leaves without making any further *du'a.* The act of *rami* commemorates the time when *shaytan* tried to tempt **Ibrahim** at three locations to stop him from fulfilling God's command to sacrifice his son. Ibrahim drove him away by throwing stones. By performing *rami*, Muslims symbolically reject *shaytan* and all evil, reaffirming their **obedience to God** and willingness to sacrifice for His sake. The act of stoning is not only symbolic of rejecting evil but also of **purifying oneself from vice**, and the repetition (seven times) signifies **complete and continuous rejection** — with the number seven often representing infinity or completeness in Islamic tradition.	
5(b)	**What is the importance of offering sacrifice (*Qurbani*) during *Hajj* for pilgrims and Muslims worldwide?** **Use the AO2 Levels of Response.** The offering of sacrifice (*Qurbani*) during *Hajj* is a deeply symbolic act for both pilgrims and Muslims worldwide. For pilgrims, it follows the stoning at Mina on the 10th of *Dhu al-Hijjah*. Globally, Muslims may perform Qurbani over the three days of *Hajj*. It commemorates prophet Ibrahim's willingness to sacrifice his son in obedience to God. God's replacement of Ismail with a ram highlights that what matters is the believer's sincerity and submission. The sacrifice symbolises a Muslim's readiness to give up what is precious for the sake of God. For pilgrims, Qurbani marks the **completion of *Hajj*** and reflects spiritual renewal and obedience. For Muslims worldwide, it is a time of **thankfulness and generosity**, with the meat shared with the poor, promoting compassion and community spirit. *'Eid al-Adha*, the festival linked to the sacrifice, serves as a **global celebration of faith, devotion, and unity**, reminding Muslims of the importance of both submission to God and care for others.	**4**

© Cambridge University Press & Assessment 2025